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PROGRESS AND RESULTS OF MISSIONS. No. 2.

The Native Agency.

In the Herald for April, an abridgment was given of an article from the *Foreign Missionary*, in reply to certain recently published statements calculated to produce the impression that the results of missionary effort, and progress in the mission work, had been of late quite unsatisfactory. At the close of that article it was intimated that other statements, then alluded to, would be noticed more at length in a subsequent number. Accordingly, the *Foreign Missionary* for March contains another article of much value, most of which will be given here.

“It is now more than half a century since the revival of the missionary cause; two generations of men have come and gone within that period, and yet the native preachers of the gospel are only a *few score* in all the heathen world.”

“The above is taken from an important article in the *New York Observer*, of December 7, 1865, on ‘the World’s Conversion,’ an article written in an excellent spirit, and with a right end in view, yet calculated, from its unreliable statements, to chill and discourage the friends and supporters of missions.

“The term ‘few,’ from its connection in the article alluded to, is expressive of a very small number, and we are told in the preceding sentence, that the expectations of the Church, in the raising up of a native ministry among the heathen, have not been fulfilled. We know not how strong has been the Church’s expectation, or how unlimited—yea, we have no doubt that it has gone ahead of the actual results, as well as of the matured opinion and settled practice of missionaries. It must, however, be remembered, that [to raise up] a ministry, in the sense understood among ourselves, is not the work of a day in heathen lands. In the commencement of every mission, the missionary has much to do before he can preach acceptably and to edification; he has to work in faith, waiting oft for many weary years for con-

verts to the truth. These are at first generally among the poor, the out-cast and the illiterate, who have every thing to learn and very much to unlearn. They are babes in knowledge. As the numbers increase, the best are employed as teachers, readers and catechists, who need constant mental and moral training for their duties.

"There is a great advance when such are employed as catechists. Another and important step in advance is, when they are commissioned as evangelists, or are ordained to be pastors over native churches. The native pastorate is the great desire and aim of missionary effort and of every missionary organization. The foreign agency is simply initiative. The missionary begins the work on a small scale; the native church extends it to the masses. For a long time the foreign element will be required to direct, supervise and train; but the native element must be brought into play for the world's evangelization, and this power is rapidly increasing. Every year is adding to the number of native preachers. Thus in ten years they increased in India *three-fold*, and much more rapidly in some other lands.

"It is difficult to get at the exact number of native preachers, as the Reports of so many societies are very defective in this respect. Thus some include evangelists, yea, all who are not pastors, among 'native agencies'; others make no distinction between pastors and evangelists; others, in their tabular statements, refer not to this agency at all. This is particularly the case with the London Missionary Society. In the 'statistical summary of missions,' we have only the list of churches, communicants, schools and scholars. On page 3, of the last Report, we have this brief statement, 'The Society employs upwards of 700 native laborers, including evangelists, catechists and school-masters.' This follows the total of the Society's agents, including ten ordained native ministers. Yet, looking through the body of the Report, we find a much larger number than ten mentioned. Referring to the increasing number of evangelists employed, it says: 'During recent years, several of these devoted evangelists have received ordination as pastors, or co-pastors with our missionaries, over the native churches; and in this capacity they are now stationed in Calcutta, Benares, Chicacole, Cuddapah, Bangalore, Madras, Belgaum and Travancore.' These are all stations in India; but in the South Seas we find an allusion to many native pastors. Thus in the single district of Matautu, Samoan Islands, are five native pastors; the same in regard to other islands. Besides the large number at present in the field, 'the several institutions for training a native ministry in Polynesia include more than 120 students, who, at the completion of their course, will become teachers of their countrymen, or go forth to dark and distant islands, as evangelists to the heathen.' We have only one complete statistical summary in the last Annual Report, and that is of the mission in Travancore, which employs seven ordained missionaries and eighteen evangelists. Considering the nature of the field, the number of stations occupied, of churches organized and helpers employed, we may safely say there are from 150 to 200 evangelists, or native preachers, under the care of the London Missionary Society.

"The Church Missionary Society reports seventy-one ordained natives, and 2,112 native teachers of all classes. The English Baptist Missionary Society has on its roll 199 native preachers and pastors. The Wesleyan Methodist Missionary Society gives us the names of some eighty native preachers, but the Report is incomplete. The Report of the Society for the Propagation of the Gospel is exceedingly defective in regard to native preachers, and from it we are unable even to infer the number employed by the Society. The Presbyterian bodies of Scotland have about twenty native ministers in India alone. What the English and Irish Presbyterians and the Primitive Methodists have in their mission fields we have no means of ascertaining.

"The American Board reports sixty native pastors, 248 preachers and catechists; the larger portion, or about 180, are preachers. The American Baptist Missionary Union state, in their recapitulation of their missions—'native preachers and assistants, of whom fifty have been ordained, 500.' Of the 450, one hundred at least are ministers. The last Report of the Methodist Missionary Society gives only the number of native preachers in India. From the manner in which the Report of the Episcopal Church is made up, we have no means of judging as to the number 'in orders.' Not more than three or four have been ordained as deacons, leaving out the Liberian ministers, who can scarcely be classed among native preachers.

"Bringing together these different lists, we have the following approximation to the number of native preachers in pagan lands.

	Native Preachers.	Other Native Helpers.
London Missionary Society,	150	750
Church " "	71	2,112
Wesleyan " "	100 (say)	2,000
Baptist " "	199	
Presbyterian Churches of Scotland,	20	
Am. Board of Commissioners for For. Missions,	240	520
Presbyterian Board,	17	150
Baptist Union,	100	400
Methodist Missionary Society,	9	
Episcopal " "	4	
R. P. Dutch Church " "	5	

"Here, in this comparative summary, we have over 900 native preachers, with several thousands of native helpers, as teachers, catechists, and colporters. This includes only a portion of the missionary organizations. We have not referred to the smaller missionary societies of Great Britain or of this country, nor to the Continental missionary bodies. Then we have taken the smallest number of the different societies embraced in this tabular statement, and which gives a total of more than 900 preachers, which is surely a greater array than was contemplated by the writer when he penned his inconsiderate statements. We do not err, or go beyond the truth, when we place the number of ordained and licensed native preachers in the great mission field at 1,200.

"Then hundreds of catechists, not included in that number, are to all intents and purposes preachers of the word. They go from place to place expounding the gospel, declaring its truths, and urging their countrymen to

be reconciled to God. Many of these are most efficient helpers. 'The catechists,' says Dr. Mullens, in his 'Ten Years' Missionary Labors in India,' 'form a most important body of agents in the native Church; without them missionaries would lose their right hand as *preachers* and *expounders* of the gospel, both among Christians and heathens; they spread over a wider surface the knowledge which the missionary has brought, and therefore multiply both his agency and its results.' Now how many such preachers does the writer quoted at the beginning of this paper imagine are in India and Burmah alone? 'The native pastors and native catechists together number 1,962; that is, one native Christian out of every twelve *men* and a half is a preacher; and as the Christian schoolmasters and teachers are as numerous as the preachers, we learn the striking and gratifying fact, that *one male convert in every seven* is engaged in one of the forms of mission work.' pp. 91, 92.

"In the South Seas, the native evangelists have been invaluable. Well does the L. M. Society's Report, for 1861, declare 'they are the intrepid and fearless pioneers of the white teacher, facing dangers which to him would prove fatal, and preparing the blood-thirsty heathen savage to give him welcome and honor as the messenger of Christ.' These native evangelists have gone from island to island, and not a few, like the Penrhyn, Friendly and Lagoon Islands, renounced heathenism through the instrumentality of these preachers of the word, long before a European missionary was seen; yea, every island gained to Christianity and civilization westward of the Tahitian group has been won through the labors of native missionaries; and many stations in Polynesia are solely manned by the native teacher and pastor. What they have accomplished in the Coral isles they have done in Burmah. Who can guage what Kothahibyu, Sau Quala Dumoo, and Myat Kyau have done for Christ among the Karens, Burmese and others, and what many, now toiling for the salvation of their perishing countrymen, will yet achieve? To train up a native ministry in India is the aim of scores of institutions that dot that land. The number suitably prepared for the work is constantly multiplying, and a wonderful increase in the next decade will take place in various countries.

"Now then, if in India and Burmah alone there are about 200 ordained natives, and about 2,000 pastors, evangelists and catechists, what must there be in the other portions of the mission field? A few score indeed! The number is a few thousand, while those regularly set apart, or commissioned to preach by ecclesiastical authority, are in the aggregate, many hundreds.

"These figures, which embody cheering facts, are most encouraging. They show that the Church is not spending her strength for nought. They show results beyond the comprehension and knowledge of many, and they furnish an increasing stimulus to the church at home, to labor more earnestly and pray more believingly for the work abroad. They show also the great preparatory work going on in heathen lands, and the powerful agencies that the Spirit will employ in the removal of darkness and in the establishment of the truth. These are in preparation for his mighty baptism."

LETTERS FROM THE MISSIONS.

Micronesia Mission.

LETTER FROM MR. EMERSON, NOVEMBER 14, 1865.

Report of his Visit to Micronesia.

IN connection with intelligence from the Micronesia mission, published in April, it was stated that Rev. Mr. Emerson, of the Sandwich Islands, accompanied the Morning Star on her last trip, on a visit to the different stations, as a deputation from the Hawaiian Board. He wrote a report of his visit on ship-board, while returning to Honolulu, from which some extracts will now be given.

Tarawa—Hawaiian Missionaries.

The first missionary field reached was Tarawa, in the Gilbert Islands, (August 10,) occupied by two Hawaiian missionaries and their families, of whom and their work Mr. Emerson writes:

These brethren have been about five years in this field, then entirely uncultivated. They have erected two good-sized meeting-houses and two school-houses, one [of each?] near them, and the other two on another islet. Their own buildings were mainly erected by their own hands, and all look neat, and more comfortable than we at first enjoyed at the Sandwich Islands. Their schools are not yet all they desire nor all they hope. The king took apparent pleasure in showing us how well he could read in his own language. Some ten or fifteen children also showed us that they could read, and quite a number united, very well, in singing a song of praise to our Redeemer and theirs. I could but admire these laborers, as men and women of warm hearts and true devotion to the cause of our Lord and Master; and we shall expect to know that he has honored them in his service.

Apaiang—Pitt's Island.

From Tarawa, the Morning Star went to Apaiang, the station of Mr. and Mrs. Bingham, who, it will be remembered, are absent on account of ill health.

At eight o'clock, Sabbath morning, the king and queen, missionaries, captain and crew of the *Morning Star*, with some fifty or more men, women and children, were assembled for worship. Addresses were made and interpreted. Tears were shed as Mr. Snow reported the story of Mr. Bingham's sickness, and his visit with Mrs. Bingham to the States. They both have evidently a warm place in the affections of the king and queen. The king appears well, and has the reputation, among the native missionaries, of being a Christian man.

By agreement, a new station is taken at Pitt's Island, by Kanoa and Maka. We left them there with their effects, with the approbation of the king, Kaiea, and his chiefs. To all appearance the station is promising, the people numerous, and food more plentiful than at Apaiang.

Although the presence of the Spirit of the Lord among the people of the Gilbert Islands is not so marked as at some of the stations further west, yet there is much occasion to give thanks and take courage.

Ebon—Mr. Doane's Removal.

The company arrived at Ebon, August 29, and found Mr. and Mrs. Doane already there, as stated in the Herald for April. Both missionaries, Messrs. Snow and Doane, had been absent for many months, leaving this field also in the care of Hawaiian laborers only. Mr. and Mrs. Snow were on board the Morning Star, and Mr. Emerson writes:

Mrs. Snow now felt that her cup was to be full of rejoicing, having an agreeable family and an accomplished sister as associates, of which she had so long been deprived. But letters from Boston and Honolulu soon brought a cloud of disappointment over their minds. The big tear stood in the eye of Mrs. Snow as the letters were read before us. But the noble spirit of self-sacrifice soon

triumphed. "They at Ponape are more needy than we," was the unselfish response, and "The Lord's will be done," was the meek and generous reply. So Brother Doane and family go to Ponape, and Brother Snow and family remain in the care of two fields, three hundred miles apart, speaking languages entirely unlike, and no missionary using the English language within seven hundred miles of them.

The chiefs all being absent on other islands, many of the church were with them. But the prayer meeting, Wednesday evening, was one of peculiar interest, and showed that there was a Christian feeling among a people so recently heathen. Although but partially clothed, their appearance was every way becoming and decent, and I could not but feel that there was a good spirit among them.

At an examination of the schools at Ebon, one hundred and twenty-five pupils were present, of whom forty-four could repeat the Gospel by Mark, and forty or fifty could "sing well together."

Strong's Island.

Mr. Snow left his family at Ebon, but went on himself in the vessel, to "visit his other flock at Kusaie, [Strong's Island,] three hundred miles to the west." Mr. Snow was formerly stationed there, but since his removal the people have been left mainly to themselves, with neither missionary nor Hawaiian helper to instruct them. In view of this fact, the statements respecting them are truly remarkable. Mr. Emerson writes:

We reached Strong's Island, September 8th, and left Brother Snow with the people of his first love; but we did not leave the people without forming a very high opinion of their love to their teachers. Their modest demeanor, their warm-hearted thanksgiving prayer and hymn, at meeting with their pastor, impressed me; and so quiet, so manly, so subdued were all their exhibitions of joy at meeting with their teacher, I could but give thanks in my heart, and say, of a truth the Lord is with this people. But I left them to return and see them again.

The return was on the 5th of October, from Ponape, and of this visit Mr. Emerson wrote:

Spent the Sabbath with Brother Snow and his interesting and hopeful people. Among this people I saw more of the modest, humble, industrious, thoughtful, inquiring, self-reliant, and Christ-like spirit than I had seen anywhere else in Micronesia. They had just received from Brother Snow the Gospel of Matthew, and they appear to study it with all diligence—not to know *whether* things are so, for of that they have no doubt, but to know *what* they are, is their study. The Gospel of John, which they have had for a year or more, is committed entirely to memory by many of the adults and young people. Some, also, are searching the Old Testament in the English, seeking for knowledge and understanding. That this people have simple, child-like confidence in God, is so apparent that no one can mistake it. The king and the high chiefs are not numbered with the Christians; the people look to Jesus only as their guide and leader. The king and his brother have not yet allowed their wives to join the church, although they desire it. The people told us, as the first thing they had to communicate, "The king has forsaken his old god of storms and seasons, as a worthless dependence, and is now waiting for more light about the true God." The king asked me, just before he left us, if I would not come back and live with them on Kusaie. That he, as well as the people, are seeking for light, and wish for some one to guide them, is very apparent.

Ponape—A New Church.

Leaving Mr. Snow with this Strong's Island people, the company reached Ponape, occupied by Mr. Sturges, and where Mr. Doane was to join him, on the 19th of September. Mr. Emerson spent two weeks there, five days being given to visiting various parts of the island, with the missionaries; holding meetings in different places, with chiefs and people, and attending one communion service, when about seventy church members

were present. Where this was, he does not state, but he writes:

The Uajai, who was seated like a lamb among the people, was not long since a man of blood, but is now a man of prayer. In the meeting preparatory to the communion, this Uajai confessed he had used some hard, unkind and unbrotherly words to one of the church, when entering the house of worship, for which he asked pardon of the brother, which was freely accorded to him—all of which, among a people where the power of life and death was so recently claimed by the chief, was very delightful. At the Monthly Concert, which was attended Monday morning, before we left, many prayers were offered, with an apparent good understanding of the object of the meeting; after which came the contributions, consisting of money, oil and shells; and very few were destitute of an offering, however small. The meeting house, built by the Uajai, after his own taste and mainly by his own means, stands on an elevation of at least one thousand feet, and open to the ocean around one third of the island. The house is about fifty by seventy feet, well floored with hewn plank, the eaves of the building thirty feet high, and the centre elevated—belfries one above the other—so that standing in the centre of the house, you can see the conical top seventy-five feet above the floor. The building is very creditable to the genius and enterprise of the Uajai and his people; and had it been built by foreign labor, would have cost, probably, one thousand dollars, not including the thatching.

It is estimated that at least one half of the people of Ponape are now, by choice and in their sympathies, on the Lord's side, and there is a strong and encouraging movement in the right direction. It is well that Mr. and Mrs. Doane have gone to take a part in the work.

A vast amount of toil and fatigue must be endured in this island of moun-

tains, ravines, deep gorges, plentiful streams, impassable jungle, and no less vexatious coral shoals, passable in boats or canoes only at high tide, and in some places passable only by swimming, at low tide, the little inlets. The great amount of both sea and land productions to be found in and about Ponape, and what they may yet develop, may give a significance to the name *Ascension*, which the Spaniards never thought of when they gave it the name.

Leaving Ponape, October 3, the *Morning Star* returned to Kusaie, took Mr. Snow back to Ebon, and then went to Pleasant Island, fifty miles south of the Equator, before returning to Honolulu. Another of the Marshall Islands, Jaluit, is mentioned as now occupied by Kapali, one of the two native helpers who were located, last year, at Namarik.

The Morning Star.

Of this vessel, becoming somewhat old and out of repair, Mr. Emerson wrote while on the return voyage:

The *Morning Star* holds out well, although the Captain has been apprehensive lest the old rigging, the stays or spars, should give way while far away, in remote and rarely navigated seas. Our jib-boom gave way in a squall, some ten days since; but fortunately it soon moderated, and two pleasant days were allowed us in which a new one was put in its place. The stays have been strengthened by means of chains, secured from the ships burned at Ponape. I think that the work of the *Morning Star* will, in future, require a larger craft, with more carrying capacity, and more room for native passengers than the present vessel will admit of.

KUSAIE, OR STRONG'S ISLAND.

(S. W. of Marshall Islands. About lat. 5° 30' N. lon. 163° E.)

LETTER FROM MR. SNOW, SEPTEMBER 10, 1865.

THE foregoing extracts from Mr. Emerson's report notice the fact that Mr. Snow,

on his return from Honolulu, left his family at Ebon, but went on himself in the Morning Star, for a visit to his first field, Kusaie, where no missionary has resided since he left, in August, 1862, and the people have not had any one from abroad to teach them. Yet Mr. Emerson speaks in very high terms of the character of the native Christians there, and this letter from Mr. Snow respecting his visit, adds another chapter of great interest to the history of Christianity on that island. He reached there, September 8, and his first date, it will be seen, is but two days later. The letter was written to Dr. Gulick, Secretary of the Hawaiian Board, and sent by him to the Missionary House.

First Sabbath—Progress of Christianity.

I feel inclined to record a little of the experience of this first Sabbath in Kusaie. How many times during the day have I wished that some dear Christian friends, from Christian lands, were with me, to help me enjoy what I am enjoying, to see and hear what I have seen and heard. But vain are all those wishes; I am here alone.

You will rejoice to know that God continues to show favor to his people, in giving the Word, through their instrumentality, success among the heathen party. They speak of about forty who have turned to God since my former visit. Six of these have died, and they hope, died in the faith. I counted ninety-three males and sixty females at church this morning, and it would have done your heart good to see the cleanness and comeliness of their attire. The rich people of Honolulu, who have contributed their clothing to cover the nakedness of these poor disciples, could they have been present and seen the care that has been taken of the garments, would not regret their liberality.

Interest in the Truth.

But the richest part was the intensely interested look of the audience. Hungry for the Word of life, they devoured every syllable—seemed to swallow every word. I gave them a familiar talk upon the 13th chapter of Matthew. It was difficult, at times, to keep my heart and

emotions in their place, when I looked upon the congregation and saw what God had wrought for this poor, filthy people. Formerly stupid as death, indifferent as the grave, they are now intensely interested in the Word and the work of life. They keep up their tunes and style in singing with very satisfactory correctness; and this I take as one indication of the genuineness of the good work among them. My new hymn book greatly delights them.

It is more than interesting to see them in little groups, working their way along through the new Gospel by Matthew, which I brought them. Last evening, such groups, of three and four or more, were lying around their little jacket-lamps, reading this new book.

The Sabbath School.

Not the least feature of interest was the Sabbath school, composed of one hundred and eighteen pupils of all ages, divided into twelve classes. As they sit about in little circles on the floor, some of the classes touch others at their backs; yet their manner of speaking is such that there is no disturbance or confusion. Some have learned John's Gospel by heart. The infant class of fifteen was a hopeful, cheering sight. I see that the females in the school were fifty-two, the males sixty-six, exclusive of teachers. The whole school recited the ten commandments at the close of the exercises, and did it finely. The afternoon service was of a more familiar, social character, giving all an opportunity to ask questions in regard to difficulties they had met with in John, and also relieving them in regard to some difficulties as to matters of form and acts of worship. They have built a nice little church at Malem, three or four miles distant.

Evening Prayer Meeting.

The evening prayer meeting was full, —about one hundred and ten present.

Not far from twenty spoke and prayed; many of them with deep interest to me. To them, the great event of the evening was that the head man of Utwe, Telen Sru, came out on the Lord's side. His wife has been numbered among the followers of Jesus since January. There seems to have been quite a religious awakening at that time—an interesting fact in connection with that week of prayer. This has been truly a day of rich experience and a time of great blessing.

Discipline in the Church.

You may be interested to learn how the church has kept up its discipline. The member who was set aside for deceiving has been restored; and if his prayer and remarks this evening are an index, his discipline has been greatly sanctified. I could hardly keep from weeping at his tender and humiliating confession of sin. One young man had fallen into the sin of the Pacific, and been put out of the church.

It is an interesting and touching fact, in connection with church discipline here, that hardly a prayer is offered in which mention is not made of, and a petition presented for the fallen members; and as yet, but one has forsaken the meetings, and gone back to heathenism. The other four attend all the meetings, and the one referred to above will probably be restored to church fellowship this week.

Another interesting fact is, that while they number about one hundred among the converts, the committee chosen to assist me in selecting candidates for baptism, gave me only twenty-six or twenty-seven names of those whom they regard as suitable persons. And this number would have been less but for my encouraging the reception of a few whose names they withheld, some on account of sickness and some because of old age. They are far off, but I propose that we visit them at their homes, and administer the sacraments to them

there, when I make the tour of the island.

Ruin Wrought by Sailors.

Painful facts are mentioned in regard to deceased daughters of one of these persons, and other females, "the prey of vile captains and officers" of vessels, and Mr. Snow adds:

I think I can understand, somewhat, the feelings of the prophet when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people." But tears cannot bring back the race, nor atone for the sins of wicked seamen. How rich the grace that is doing such wonders of love for the remnant that is left.

Tour Through the Island—Baptisms.

October 9. My visit here has been very pleasant—never more so—so far as the people are concerned. The only drawback has been the fact that my family are alone on Ebon, and not with me. The people—the church—have been very kind, and have done all they could to make my stay comfortable. I never made the tour of the island when I found so much to encourage and rejoice my heart. I started on the 25th ultimo, having, the day before, received to the church twenty-one at Lela, and baptized five children.

An Interesting Case.

I spent the first night some three miles out, where I had a deeply interesting evening service, at the new church, which Keduka [one of the earliest converts on the island] dedicated. Fifty or more were present, many of them listening with the delight of young converts. The next day, in the afternoon, we had church meeting and communion service, with an interesting prayer meeting in the evening at Utwe, or South Harbor. Four were examined and received to the church at that time, and three children were baptized. One of these was

a little Ebon girl, who was thrown away by her parents, and left to die on the beach, at the time that large fleet came from the Marshall Islands, when Dr. Pierson was here. She was picked up by one of our natives, and is now in the care of one of those I received to the church, and she desired that I should baptize her. I am told by one sitting by me that she leads a life of prayer, with as much regularity and apparent devotion as those older, and that the change in her manner and in her life has been very marked.

The communion service was held at Utwe, in the small house of one of the church members, who was too ill to be taken to another house. There were twenty-two communicants, eleven males and eleven females. The next morning Mr. Snow went to Yissa, of which place he writes:

Here we examined three more candidates and received them to the church, and baptized one child. One of those received was so diseased that she had to be brought into the place of meeting on boards. Another was unable to stand during the reading of the articles of faith and covenant, or even to kneel when baptized. You would go a long way before you would find a more interesting and pleasant face than the third one has. It was her little daughter that I baptized. I do not know that I ever administered the memorials of the Saviour's sufferings and death with feelings so tenderly affected as on that occasion; and yet they are seldom administered in circumstances so uninviting to the eye, as then and there.

A Scene at Morning Worship.

The incident of most interest at the next place, [reached just at dark.] was at morning worship, the next morning after our arrival. I had just finished reading the passage of Scripture, when one of the women, calling me by name, said, "I thank God that he has helped me to turn to him." This is their usual form of expression when they turn and

embrace the true God. She made a few other remarks, and had hardly ceased speaking when another, on the other side of the house, followed in the same way. It was so unexpected, earnest and artless, that it took us all by surprise, and several were melted to tears. Of course I followed with words of encouragement to them and to all, urging others, if they felt the same, not to hesitate to confess the true God. But I have noticed that no urging seems to move them at such times. If they have not decided beforehand, they will not go because the tide sets that way. I observed while we were singing an hymn, that the husband of the first one who spoke, who is a wild, reckless fellow, tried to join in the singing, but soon gave up, having all he could do to keep back his tears and conceal his emotions. I have seldom witnessed more manifest tokens of the Spirit's presence than at that morning worship in a native cook-house.

A Father and Son Each Anxious for the Other.

At the place where we stopped during the following night, there was an infirm old man, nearly blind. He has been an important character on that side of the island, mostly in a religious way, but his interest in the true God has been increasing for two or three years. He has had some of the sacred trees cut down, to see what the effect would be. Somewhat recently, his son, a powerful man, has been declining in health, but advancing in religious interest. I found, on conversing with the old gentleman, that he was very anxious to know whether his son, Alik, was coming out that night on the Lord's side; and on talking with the son, I found that he was more anxious about his father than his father was about him. He talked with him several times before the meeting, and got Keduka to do the same. So, in the evening, the old father spoke, but the son was not ready. I wondered at that, for the son was evidently more

intelligently interested than the father. I got Keduka to ask him about it in the morning, and it seemed he felt that his father was very old and feeble, and he feared he might die without confessing the true God. I should think the chances for dying were about evenly balanced between the two. So delusive is sin.

North China Mission.

TIENTSIN.

(80 miles S. E. of Peking.)

LETTER FROM MR. CHAPIN, NOVEMBER 7, 1865.

MR. CHAPIN, in this letter, speaks of a sad deficiency of spiritual life at Tientsin, but notices, as encouraging, a great increase of women brought under missionary influence, several prayer meetings having been started by the ladies of different missions. Mrs. Chapin has a class of about thirty women, who spend most of a day, once a week, at their premises, "sewing, and listening to religious reading and preaching." They are expected also to be present at the Sabbath service, and thus the number of regular Sabbath hearers is considerably increased. The oldest pupil in the boys' boarding school was baptized the first Sabbath in November; but it was found necessary, in October, to cut off one member of the church, "the oldest in years, and among the first baptized."

The Call for More Effort in China.

Mr. Chapin dwells upon the importance of enlarging our missionary operations in China, and also urges, as Mr. Stanley does, in a letter referred to in the Herald for March, the sending of a physician to their mission, and the opening of a hospital. The Roman Catholics, he says, intend to open one at Tientsin soon, and Protestants should not be behind. In other respects also, he notices the need of more laborers at Tientsin. He had, within a few months, visited Peking, and also the new station of Mr. Gulick, at Chang-kia-keu, and writes:

I was much impressed by the way, both in going and returning, with a sense of the vastness of the territory which still remains to be occupied by the

church of Christ in China. Though the district through which I passed was more hilly and less fertile, and consequently less densely peopled than many parts of the empire, yet scores of villages, and several cities of considerable size, lie along the route between Peking and Chang-kia-ken. All that I could do, in the way of book distribution and preaching, seemed like throwing a few crumbs to a famishing multitude. Hsiuen-hwa, the largest of these cities, is about twenty miles this side of Chang-kia-keu. Its appearance, as seen from the wall, is unusually pleasant, as it is abundantly supplied with fine large trees, which cannot be said of many Chinese towns. The walls enclose an area of about three or four square miles, which appeared to me to be pretty densely filled with buildings, though it had not the crowded aspect of other places I had seen. Roman Catholic missionaries have been laboring at this place for a long period, and have gathered a large church. Their labors are prosecuted under the protection and patronage of the French Government, such as neither England nor America extends to Protestant missionaries. After a little season of working in this great city, all that I could spare time for, I left with a feeling of heartsickness at the thought that, judging from the history of the past and the prospects of the future, it will be many years before Protestant missionaries secure the vantage ground now occupied by the servants of Rome. Indeed, there is no immediate prospect even of occupying the place as a station, for other still more important places call for the first men we can obtain.

Appeal to Young Men.

Oh that the young men in the churches at home, who remain there because they do not feel they have ever been called to preach Christ among the heathen, had stood by my side upon the wall of that heathen city, and looked over the sea of human habitations which lay beneath my

eye,—at the same time remembering, that of the myriads who dwell in them, hardly one has ever listened to the truths of the glorious gospel of salvation in their purity, and perhaps comparatively few even in the corrupt form of Romanism,—and I am sure they would have heard a call as much louder than any church or parish at home ever sent, as the salvation of a hundred thousand souls surpasses in importance that of a single thousand. Yet this is only one call out of many which appear to us irresistible, but which seem, alas! to be unheard in America. I hope this sad state of things is not much longer to continue. The tumult of war has ceased in our land, and will not the cry of China's many millions of enslaved and perishing souls find access to the ears and the hearts of the people of God, and call forth a hearty response? I can hardly doubt it.

At the close of his letter, which is long, Mr. Chapin says again:

I had no thought of writing so much at length when I began this letter, but some of these thoughts have been resting with weight upon my mind for a long time, and I have felt that I must write them freely to you. My letter has been a begging one, but I have asked for vastly less than we need, and my heart is pained at the thought that we may not get all that I have asked. May God raise up these laborers for us, and for other portions of the heathen world, for the sake of his dear Son, by whom it has been redeemed, and to whom it has been secured as his everlasting inheritance. And may He give strength to his American church, just emerging from the furnace of fiery trial, to gird on her armor anew for her protracted conflict with heathenism and sin, never to lay it aside until her warfare shall end in victory.

Western Turkey Mission.

MARSOVAN.

(About 350 miles East of Constantinople.)

LETTER FROM MR. SMITH, JANUARY 5, 1866.

MR. SMITH refers, in this communication, to the great loss experienced by the station in the death of Mr. Dodd; the amount of labor and care thus thrown upon him, seriously interfering with his studies in the language; the worn condition of his remaining colleague, Mr. Leonard, who needs relief; and the labors of theological students, as helpers, during the winter. The letter is, in great measure, a presentation of their

Need of Help.

When I look at the work before us, my heart sometimes almost sinks within me; and I should be utterly overwhelmed were it not for the thought that this is Christ's work and not ours merely; and that he is "Head over all things to his church." Besides the general work of the station and out-stations, which demands at least all the energies of one man and might well employ two, there is the general management of the girls' boarding school, from which work our lamented Brother Dodd has just been taken, and the care of the theological school, of which one who had several years' experience in it while it was located at Bebek has said, "It needs the entire strength of two men." And who is there to do this work? Brother Leonard and myself. Now let any one look at the amount of work to be done, remembering that the educating of young men and women to become the evangelizers and enlighteners of their own countrymen is, in the estimation of every missionary, of the *very first* importance, that the cry from all parts of our mission is, "give us more native helpers," and that this is the only theological school in the mission; and then let him be told, that notwithstanding our great need, there is not a missionary in Western Turkey, and certainly not one in Central Turkey, who can be spared to

take the place of our departed brother without creating a still greater vacancy; and will he not readily perceive that an increase of missionaries is imperatively demanded?

Call to Young Men.

Are the young men in the colleges and seminaries at home waiting for a call? Strange if they can see no call in such open doors, such *demands* for labor! What constitutes a call, if not work to be done and a heart to do it? We know that the calls in our own country are loud, and we would not have one of them neglected. We wish there were a thousand young men ready to go forth to-day to the destitute portions of the South. Some of us also have lived at the West, know its need, and only at the evident call of God could be persuaded to leave its scattered sheep and its perishing multitudes. But why should any portion of God's work be neglected? When, in the late war, our President called for men, they were forthcoming; not merely for the army of the Potomac, but for that of the Tennessee and the Mississippi, for the Atlantic and the Gulf, for the North-west and for the Pacific. But for eighteen hundred years the great "Captain of our salvation," has been calling for men, a definite number of men, enough to "preach the Gospel to every creature." How long must it be before that call shall be filled up? Surely there are educated young men enough in our land to supply both the home and the foreign demand. Let them only feel that this work *must be done*, as they felt that the work of the suppression of the rebellion must be done, and how long would there be any vacancy? O, how soon, then, would Jesus lead on his followers to victory!

Encouragements at Marsovan.

The work at our station, and at some of our out-stations, is more than usually encouraging. Our Sabbath congregations are large and attentive, amounting

sometimes to over two hundred. During the year, the Sabbath school which is held in our chapel, commencing soon after sunrise, averaged nearly a hundred. In addition to this, we have in different parts of the city two mission Sabbath schools, at which, not unfrequently, seventy or eighty are present, most of them children from Armenian families. We believe these are doing a great deal of good. The children learn the catechism, and numerous hymns and verses of Scripture, which they carry with them to their homes, and thus introduce the leaven of the gospel; and from the parents of such we receive almost constantly new accessions to our congregation. Our women's meeting is also very encouraging. From fifty to sixty are often present, many of them listening, at times with tearful interest, and we hope that one or more of them have passed from death unto life. Our common schools are prosperous and exerting a good influence. Besides the large number of children who are instructed, nearly fifty adults, mostly women, receive instruction at their homes; and during the winter, some fifteen adult men are attending an evening school. But one thing seems wanting—the *work of the Holy Spirit*. We felt that your circular was very timely. We hope to have meetings every day next week, and we trust that there is, this week, a good deal of secret prayer. We long to have souls asking what they shall do to be saved; and we rejoice to know that at this season, and we trust this year more than ever before, we are being remembered in the united and earnest prayers of God's people.

Syria Mission.

TRIPOLI.

(46 miles N. N. E. of Beirut.)

LETTER FROM DR. POST, JANUARY 18, 1866.

DR. POST had recently visited the northern part of his station field,—Safeets, Hums, &c.

At Hums, the brethren "are in a healthy spiritual state;" four new members were added to the church, and six or eight persons are "in an inquiring frame of mind." Reference is made, in the letter, to the case of a young man "of decided ability and gifts," in whom the missionaries feel much interest. He declares a wish "to be a Protestant, and if God will, a minister of the gospel;" and his wife seems even more earnest than he.

Safeta—Sore Trials.

Matters at Safeta are still in such a state as to command much interest. Dr. Post writes:

Affairs at Safeta continue very unpromising in worldly respects, but not less interesting in a spiritual point of view. The Moslem Governor has received unheard-of bribes to induce him to exterminate the sect; and no matter how clear the case may be, he will not give them a hearing, however violent and merciless the treatment they experienced from their enemies. The general famine which has overspread that region, owing to the locusts and the cholera, is thus aggravated to the last degree. Merciless Turkish soldiers are quartered on the Protestants, eating all their food, which is scanty enough, and distraining even their miserable cooking utensils, that they may sell them for barley for their horses. The people are reduced to the extreme of wretchedness and want. Many of them have not a measure of wheat or barley left in their houses, and live from day to day on what they can beg or borrow. Could their case get a hearing, we have no doubt it could be shown that they have long ago paid the debts charged upon them, but as yet all efforts to get relief for them from Government have proved unavailing.

Stability of the Protestants.

Perhaps these severe afflictions are designed to give them a thorough trial, and make them strong and effective followers of Christ. Certain it is that all our most sanguine hopes of their stability have been exceeded, and they remain,

to all appearance, decided Protestants, after nearly a year of trial, such as it has before been the lot of but one community in Syria, that of Hasbeiya, to bear. Not all, or most of them, give us any hope that their hearts are renewed, but some, both of the men and women, seem to have a decided hope in Jesus. The time for the admission of these new believers to the church has not come, but I have hope respecting five or six at least, that they have found peace in believing, and will be added to the church visible, perhaps during the current year.

The school is a decided success. I have not seen elsewhere such diligence and activity in study. Even the shepherds take their tracts and primers, and study while leading their flocks to pasture and water.

I cannot but hope good things from this community, although a sickening sense of their degradation and misery always takes hold of me when I return to their unhappy village. We intend to open a school for girls in a short time. They beg very earnestly to be taught.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, FEBRUARY 7, 1866.

Joy in the Work.

AFTER ten years of service, in "proverbially a hard field," and after the experience of many trials, Mr. Jessup writes, as will be seen, in strong terms, of the joys of the work to which he has devoted his life; blessing God for the privilege of engaging in it, thanking the Board for sending him to Syria, and exclaiming, "Would that the young men in our Seminaries [at home] knew what a blessed work this is." His letter presents a very interesting glance at the progress and the prospects of the cause in Syria, as well as the happiness found in the work; and the attention of young men, especially, is invited to his statements.

Ten years ago to day, I first set foot on the soil of Syria. I looked forward to the missionary life as the happiest on

earth, and have not been disappointed. I have yet to see or hear of the station in life for which I would exchange that of a missionary. Syria is proverbially a hard field of labor; everything is opposed to the gospel; the religious sects are so numerous, and so well organized, that every man stands in an attitude of defense and antagonism; society has crystalized into spheres, like the geodes of Lebanon quartz, hollow, and hard as adamant, and nothing but the fire and the hammer of the Holy Spirit can break it in pieces; there is not a missionary on the ground whose faith has not been tried in the crucible of disappointment; yet there is not one who is not happy and hopeful in his work.

Trials and Joys.

The work has its trials, but its joys are far greater. The saddest scenes I have witnessed, during ten years in Syria, have been when missionaries have been obliged to *leave the work* and return to their native land. There are trials growing out of the hardness of the human heart; our own want of faith; the apparently slow progress of the gospel; and the heart crushing disappointments, arising from broken hopes, when individuals and communities who had promised well, turn back to their old errors, like the dog to his vomit. But of joys it is much easier to speak;—the joy of preaching Christ to the perishing; of laboring where others will not labor; of laying foundations for the future; of feeling that you are doing what you can to fulfil the Saviour's last command; of seeing the Word of God translated into a new language; a Christian literature beginning to grow; children and youth gathered into schools and seminaries of learning; and even sects which hate the Bible, obliged to teach their children to read it. Then there is the joy of seeing souls born into the kingdom of our dear Redeemer, and churches planted in a land where pure Christianity had ceased to exist; and of witnessing unflinching

steadfastness in the midst of persecution and danger, and the triumphs of faith in the solemn hour of death. These are a few of the joys which are strown so thickly along our path that we have hardly time to think of sorrows and trials and discouragements.

Progress.

During the past ten years we have had one year of civil war and one of pestilence, but the work has moved steadily forward. In 1856 there were but three Protestant churches, with a membership of less than seventy; now there are six churches, with nearly one hundred and fifty members, and one native pastor has been ordained. Then, few books of any kind were sold; now, thousands of Scriptures and religious books are sold annually. Then, there was one printing establishment in Syria besides our own; now there are seven. Then, there were two Protestant high schools in Syria, with thirty pupils; now, there are seven such schools in Beirut and vicinity, with about three hundred pupils. Then, there were some fifteen common schools, with about five hundred children; now, there are not less than fifty common schools, under Protestant auspices, with not less than two thousand pupils. And in addition to these, the Druzes, Greeks and Maronites have large and flourishing high and common schools, teaching thousands of children to read.

But mere statistics cannot give an adequate idea of the spread of the truth in Syria. The increased distribution of the *Bible* is undermining error on every side. There are voweled Testaments among the Moslems, and there are Bibles among the monks in Greek and Maronite convents. The number of novices in the various convents is greatly on the decrease. Ritualism is losing its hold in many of the sects. There are Mohammedans who eat during the day time in Ramadan, and Greeks and Papists who eat meat in Lent. In the large Greek boarding school in Beirut, under

priestly control, the students are to have meat daily during the approaching Lent. The students and teachers have read in their Testaments that "not that which goeth into the mouth defileth the man," and they cannot see the force of eating fish for weeks when meat is much cheaper. May the Spirit be poured out on this people, that they may not lapse from credulity into infidelity. They are giving up the old, may they put on the new man in Christ.

A Word to Young Men.

It is still seed-sowing in Syria; we may not live to gather the harvest; but we and they who reap shall yet rejoice together. Would that the young men in our seminaries knew what a blessed work this is! The Lord calls for laborers, and he pays his laborers well,—even an hundred fold more in this present life. We may give up all for him, but we lose nothing.

I bless the Lord for the privilege of being ten years on missionary ground; I thank the Board for sending me here; and I cannot ask a greater blessing for the young men in our theological schools, than that they may become foreign missionaries. The Lord has promised to be with his people alway, if they obey his last command, and it is well to take him at his word.

Mahratta Mission.—Western India.

KHOKAR.

(About 30 miles N. of Ahmednugger.)

LETTER FROM MR. BRUCE, DECEMBER 23, 1865.

Building a Chapel.

MR. BRUCE notices, in this letter, the dedication of a new chapel at Takli, four miles from Khokar, an event in which special interest was felt on account of the difficulties which had been experienced in erecting the little building. The great difficulty was in procuring timber, owing to the opposition of those in authority in the village. After eighteen months of fruitless effort, a part of

the needed timber was bargained for, standing, in a village fourteen miles away. But now the superstitious fears of the laboring classes were worked upon; they were told that the trees were inhabited by demons, and for some time no one could be found to cut them. At length an intelligent contractor undertook the work, and his men, at first very fearful, when they found that no harm came to them, soon completed it; and then a change of feeling, or at least of conduct, occurred at Takli. Mr. Bruce writes:

Although only a portion of the necessary timber was yet secured, I decided to commence the work of building at once, trusting to Providence to provide the remainder. The people of Takli, seeing that their opposition was no longer of any avail, became thereafter as friendly as they had before been opposed. Trees were offered for sale, and the pateeel (headman) gave one tree as an offering to the work of the Lord. They also gave all the earth and stones that were required for the building; and the teacher informs me that they have of late frequently invited him to come to them and give them instruction.

A Self-sacrificing Teacher.

Sakharamjee, the teacher, was in high spirits on that dedication day. On our arrival he said: "We (the Christians) have been so busy preparing for you that we have not eaten our bread." For more than two years he has gathered his little school under a large tree, and there has given them instruction from day to day. He has not been insensible to his wants, but seeing the difficulties in the way of building, has never uttered a murmur of complaint, but has, rather, looked to God for help, and prayed for shelter for his little flock. God has heard his prayers, and his heart is as full of joy as if his modest little chapel were the finest church in the world.

Economy.

The cost of the building was about two hundred rupees, (£100.) It was erected at as little expense as is consis-

tent with durability. For the sake of economy, it was designed for the three-fold purpose of chapel, school-house and teacher's house. Could the most scrupulous ask for greater economy? Its outside dimensions are twenty-five feet by twenty, and twelve feet high. The walls are of mud, the floor is of mud, and the flat roof is of mud, supported by three rows of posts. One end is partitioned off for the teacher's house, giving him a single room, seventeen feet long and eight feet wide, and leaving the interior of the chapel and school-house only seventeen feet by twelve. Humble as it may appear, we regard it with great satisfaction, and thank the Lord for the success which has at length crowned our efforts. May it please him to bless the instructions that shall there be given, to the salvation of souls.

Visiting the Villages—Magic Lantern.

We have been five weeks living in tents in the villages, and are having a very pleasant time. Generally the people receive us cordially, and listen attentively to what we have to say. Occasionally they are distant, and are evidently glad when we rise to go. I have made some use of the magic lantern to attract them and collect them together, and have had some very large and interesting audiences. On one occasion, four or five hundred persons assembled to witness the exhibition, most of whom I could not otherwise have reached; and I preached to them salvation through Jesus Christ, from the temple of Marootee, the monkey god.

Two letters of later date than the foregoing have been received from Mr. Bruce, one of which, (January 2,) reports unpleasant but not very serious difficulty with the people of some villages which he visited in company with a native pastor, growing out of "the water question,"—the unwillingness of the people to allow Christians to take water from the public wells. The other communication, (January 8,) contains a report of his station for the year 1865. It had been a year of too

much "spiritual coldness," and of an unusual number of deaths among the Christians of the district, seven members of the churches having died. Three of the four churches have no pastors, and the number of members in these is now but thirty-six, two less than at the beginning of the year. There are five schools, but the number of pupils "has not been large." Twelve native catechists and teachers "have been employed in preaching in the villages, as much as circumstances would permit," regular Sabbath services being held in nine different places. The district embraces seventy-three villages, each of which is assigned to some helper, and "it has been their aim to visit every village in the district at least once a month." These helpers have preached during the year, in all, 2,149 times, to an aggregate number of 26,186 hearers. They meet with many trials, growing out of the caste prejudices of the people, but "they speak cheerfully of them, and seem willing to endure them for Christ's sake."

Madura Mission.—Southern India.

DINDIGUL.

(35 miles N. N. W. of Madura.)

LETTER FROM MR. CHESTER, JANUARY 3, 1866.

THE concise and clear statements of this communication, respecting the progress and prospects of the work at Dindigul, are very gratifying, especially the statements respecting the usefulness of native helpers, and their interest in the work. Evidence seems constantly increasing, from various mission fields, that native converts, though by no means highly educated, may be employed in making known the truth and laboring for the conversion of their fellow countrymen, with great advantage not only to the work at large, but to their own Christian character. What Mr. Chester says of his medical practice, and the advantage which it gives him, is commended to the attention of young pious physicians. Why should we not have more such laborers in the mission fields?

Progress.

We have had, in the Dindigul field, for the year 1865, a gain of three congregations over 1864, with an increase of eighty-five in the total number of

members of congregations, and eighteen in the total of church members. We have three more schools than in 1864, with a total of fourteen more scholars. This increase is so small only because the year has been one of famine in my whole district, and parents have had to employ their children in work in the fields and on the roads, more than at any time before since I have had charge of the station.

We have sold twenty more Testaments, forty-six more Scripture portions, and one thousand six hundred and fifty-five more tracts than last year; but taking Christian school books also into account, our sales have amounted to one hundred rupees more; in all, one hundred and forty-three rupees. We have spent twenty-seven days more in the itineracy than in 1864, visiting two hundred and thirty-nine more villages, and having a total of fourteen thousand more hearers.

Medical Practice—The Cholera Carried from a Festival.

I have had, at my dispensary, 1,252 more cases than last year, the total number of patients having been 4,596. This is the attendance for the 130 days on which I have had the dispensary open. I see special cases any day, when I am at home, but have only Wednesdays and Saturdays as regular dispensary days.

In one of my former letters I spoke of a great heathen festival, held at a village five miles from Dindigul, called Tahdikombo. It is held annually, the last of October. This year, cholera was taken from that feast to more than one hundred villages in the Dindigul district, and perhaps to a thousand others in different parts of our mission field. I have not seen so much cholera since I have been in India. In the town of Dindigul, I attended over seventy cases, and we sent out medicine from the dispensary to more than three hundred cases in the villages at or near which we have catechists. In one village, where we have a congregation and school, seventeen re-

covered, out of twenty-one cholera cases where our medicine was used; and the four cases of death were of those who sent for medicine after the state of collapse was fully established.

I have free access to every house in Dindigul. I have been into the inner room of the most prominent and wealthy brahmin living there, and have also been called into the family rooms of some of the most wealthy of the Mohammedans. And wherever I go in my station district, I find the powerful influence of the dispensary, not only in securing polite and kind treatment for myself, but also for our native pastor and all the catechists.

As I have written before, I do all in my power to lessen this medical part of my work, but to give it up is simply an impossibility. I could not live in any part of our mission district, or in Southern India, and give it up; I would not if I could; for I am convinced that I do more for our common Master, and our mission, by undertaking it, and follow more in His steps who was the great missionary and the great physician.

Schools—A Brahmin Pupil to be Baptized.

My schools are giving me increased satisfaction, and the one on the compound has not been in such good condition as now since I have had charge of the station. A young brahmin from my English school, of high caste even among the brahmins, has applied to me for baptism, and will be baptized in a few weeks. Even the knowledge of his being inclined to accept Christianity has caused the removal of two promising lads of my first class, from Dindigul to Madura; and his baptism will probably break up the school for a time. But it will take place, nevertheless, and the lad will probably be sent to our seminary at Pasmalie, to prepare for catechist's work. He says, now, that he wishes to tear off his cord and preach in the brahmin street.

The New Congregations.—Helpers Doing Well.

In the three congregations formed during the year, I have much to encourage me. They are in a part of the district where I have previously had no congregations, and the present prospect in that direction indicates, that we shall have a large accession to our numbers during the new year upon which we have entered. I see the Lord's hand, most plainly, in this new movement. I have thought well of the Dindigul helpers ever since I have known them, but I

have not before seen them more happy or more engaged in their work. The work they accomplished in the itineracy was truly praiseworthy. Day after day, these men walked from ten to twenty miles, visiting often, as an average to each man, five villages a day. Through the year they have done good work; and I have not myself been more happy in my work at any time since I have been in India. But do send out more men to occupy our field. What can I alone do in the 1,000 villages of my station district?

MISCELLANIES.

A VISIT TO MONGOLIA.

Letter from Mrs. Gulick.

THE following letter, interesting in itself, will be perused with the more interest because relating to a country and a people not much known to most readers. It was written to friends, in September last, by the wife of Rev. John T. Gulick, of the North China mission, now occupying a new station at Chang-kia-keu. One allusion will be better understood when it is remembered that the writer was an English lady, married to Mr. Gulick at Canton.

Scenery.

In my last letter I promised to tell you a little about my trip into Mongolia. We started from Chang-kia-keu, Aug. 9. For fifteen or twenty miles we were continually ascending, and sometimes up hills so steep that we were obliged to walk, as two horses could not, without much difficulty, draw us up. The scenery was grand and varied. On one hand the deep ravine, on the other the dizzy mountain heights; the huge stones of some standing out in all kinds of fantastic forms, as if ready to roll down upon us, the more gentle slopes of others covered with scanty vegetation.

About fifteen miles from Chang-kia-keu, on the highest ridge of a mountain range, standing on the great wall, we feasted upon scenery far surpassing in grandeur and beauty anything I had before beheld.

On the right and on the left were fertile valleys, interspersed with refreshing streams, and many ranges of low hills, some barren and rugged, some covered with varied cornfields, the cultivators and fields alike ready for the harvest. Beyond, hill above hill, mountain above mountain arose to view, till mountain and sky appeared so to blend that it was difficult to distinguish the one from the other.

We enjoyed this view under two different aspects, the one in the evening, with a bright clear sky and glowing sunset, the other in the early morning, after a heavy rain. The sky where we were was clear and bright, except when a passing cloud, higher than the rest, swept past us like a mist; around and below were clouds of varied hues, from brilliant white to sober grey, rolling along the sides of the mountains and over the hill tops.

Losing the Way.

After we had traveled about thirty miles we came to Mongol habitations. There, Mr. Gulick bought a good horse for about £2, and we sent the cart back, and performed the rest of our journey with our horse and donkey only, and without a guide. I had made large saddle bags, in which we carried our bedding and the few things we needed. On Saturday we took the wrong road, and did not find out our mistake till about sunset, when we

came in sight of a Mongol temple and several Mongol tents. We begged a night's lodging of the priests, who treated us very kindly, and did all they could to make us comfortable. We spent the Sabbath there, and on Monday morning one of them conducted us to the right road.

Commerce—A Storm.

Although the country appeared to us thinly populated, the well-worn roads, in all directions, show that there must be a great deal of traffic. On one day we passed fourteen or fifteen trains of bullock carts, laden with soda and other things, each train having about one hundred or more carts.

On Monday we had much difficulty in keeping or regaining the right road, and should not have succeeded had it not been for the kindness of the Mongols, who could generally understand Chinese and were always ready to show us the way.

The ride in the afternoon of Monday took them through a very swampy place, after which they encountered a heavy thunder storm, while they were on an elevated plain, not far from the level of the clouds, with the white lightning playing almost horizontally along the hills close by them. The storm, which did not pass over their heads, was followed by a cold, damp, and dark evening, in which they were belated; and when at last they came to an inn, they were refused lodgings, and were obliged to go on still further, to a second inn.

The People Friendly and Honest.

For the next two days of our journey, we managed to keep the right road, with the help of the friendly Mongols, of whom we frequently inquired the way. Much we enjoyed traveling over those vast pasture lands, often amidst beautiful flowers, reminding me of dear Old England. There were the pretty blue and white campanula, the forget-me-not, wild thyme, mint, the brilliant blue larkspur, dandelion, thistles, buttercups, and many other flowers, scattered with profusion all around. We passed many Mongol huts or tents, and large droves of horses, camels, cattle and sheep, but often traveled many miles without seeing a human being, the country here is so thinly inhabited.

You may be surprised that we dared to

venture alone in that way, and were not afraid of robbers. There was no cause for fear amongst the honest Mongols. The very way in which they live, in huts far apart, without the least protection, shows the confidence they have in each other. In a lonely spot we saw three men's heads, in wooden frames on the tops of poles. These, we were afterwards told, belonged to some *Chinamen*, who were beheaded for committing a robbery in that place. Near Tolonnor we saw two more *Chinamen*'s heads, which had been cut off for the same reason.

Tolonnor.

August 17th, we arrived at Lama Mian, (Buddhist Temple,) or Tolonnor. This is a place of some commercial importance, situated about two degrees north of Peking. The trade is carried on almost exclusively by the Chinese; no Mongols living in the Chinese town. For two or three hours, followed by a large crowd, we were going all over the town, seeking for an inn. At every place we went into that looked like an inn, they assured us either that it was not an inn or that every room was occupied. We at last went to the Mandarin's government office. Three officers were sent with us to one of the inns, where, disregarding the vehement protests of the innkeeper, they allotted to us a vacant room. When the innkeeper found he could not turn us out, he became very polite and tried to make us comfortable. This was the only place where they showed any ill will towards us. It is probable that some traders had been trying to establish themselves there, against the will of the Chinese merchants and Mandarins.

Buddhist Temples—Vestments and Forms Reminding of Rome.

The large temples from which the place derives its name, are situated on elevated ground, about half a mile from the town. There are two main buildings, more than one-fourth of a mile apart, each surrounded by several hundred priests' residences, and smaller temples. These Buddhist temples of Mongolia are like the monasteries of olden time, the chief seats of learning, and preservers of the literature of the

country. The priests, like those of the Romish Church, take a vow of celibacy, and there is much also in their mode of worship which reminded me of what I have heard and read of the Romish ceremonies. We went to the principal temple at their worshipping time. There were about fifty men and boys in long yellow surplices, made just after the fashion of clergymen's white ones. These were seated in two long rows, facing each other. The eldest sat nearest to the "altar," above which was an image of a goddess;—not of the Virgin Mary, but I dare say it was as much like her as many of the images of her. On the altar table there were fruits and cakes, and a pot of burning incense. At the head of the two long rows of priests and choristers were two large vacant chairs, or thrones, on one of which was a hat and surplice, like those worn by the priests, and before it a table, with millet and other things upon it. I suppose these must have been to feed the soul of the departed priest while in purgatory. Near this chair sat an aged, grey-haired priest, who conducted the ceremonies. He also had a table before him with millet on it, which at intervals he solemnly sprinkled towards the vacant chair. He started a chant in a low bass voice, the others gradually joined in, and soon, from a low deep murmur, their voices rose to a cheerful song, which in its turn gently died away, though in time and tune they kept harmoniously together. The effect was grand. Between the chants, or prayers, were the beating of drums, the ringing of a bell, the blowing of trumpets, and occasionally a long, deep, mellow blast from two large horns, each ten or twelve feet long.

In the midst of one of their prayers, a priest, bearing a chalice of holy water, sprinkled a few drops towards each one as he passed. Some reverently held out one hand to catch a drop, and then put it to their lips. At a given signal they all put down their musical instruments, and arose and put on their hats. Thus clad in hat and surplice, they presented an imposing scene. Their hats are made of yellow velvet, with a feathery-like row of wool at the top. There was one thing which struck me,—the very apparent heartless-

ness with which they went through the whole service. And no wonder. All their chants and prayers are in an unknown tongue, the Latin of the Buddhists, probably Sanscrit.

Images of Saints—Rosaries—Relics.

There were several images of their "Saints" in the temple. We did not see them worship these, but have been told that they sometimes do so. The priests say they are holy men who have gone up to heaven. They laugh at the idea that the image can hear them, but say they pray to the god or saint whom the image represents.

All the Buddhist priests, and many Buddhists who are not priests, use rosaries. We did not see them used in their public worship. The Buddhists have, like their brethren the Roman Catholics, their sacred relics and shrines, such as Buddha's tooth, toe nail, &c. One hundred and fifty or two hundred miles from here is a celebrated shrine, where they say there is the print of Buddha's foot. Thousands of pilgrims visit it every year.

Praying Machine.

At the entrance of the temple, just outside the door, was a praying machine, around which was engraved some of their sacred writing, I suppose prayers. Each one, as he passed, gave it a push, which made it spin round two or three times. This strikes us as a very ridiculous mode of praying, but is it not as sensible and efficacious as the (to them) meaningless sounds they had just been chanting, as the Latin prayers of the Romanists, or as the words uttered by the lips alone, of many professing Christians?

Religious Sentiment—The Women.

The Mongols are much more attached to their religion than the Chinese. All the education they receive is from the Buddhist priests, who, we are told, instruct a great number of youths at the temples. The women are left untaught as far as book learning is concerned, but they do not live in the artificial way that the Chinese women do. They assist their parents or husbands to tend the flocks and herds, milk the cows and prepare the food; they

often roam about, poorly clad and generally barefooted, but with faces beaming with health, content, and good nature. Those whom we met were neither bold nor affectedly shy, like the generality of Chinese women. They nearly always invited us into their houses to rest and partake of some refreshments, as did also the men.

Simple, Pastoral Habits.

The Mongols all live in a very simple way. Their flocks and herds furnish nearly all they need,—food, winter clothing, fuel, bedding, and even the walls and roofs of their houses. The milk they use in a variety of ways,—fresh, boiled, sweet, curdled, made into cheeses of different kinds, and cakes, made by drying it over a slow fire. They also make very nice cream cakes in this way. Milk and meat are their principal articles of food. They also use flour and millet, which they obtain from the Chinese in exchange for the products of their flocks and herds. Their summer clothing is obtained from the Chinese or Russians, in the same way. Their winter clothing is of sheep-skins, dried with the wool upon them.

The only thing I have heard of their manufacturing is a coarse kind of felt, which they make into mats and coverings for their houses. Even their wooden drinking cups, cooking utensils, &c., are all either Chinese or Russian. We have been told there are a few Mongols in the eastern part of Mongolia who cultivate the soil; the rest are entirely a pastoral people. They are not a wandering people like the Arabs, but live from year to year on the same spot. As they always settle in small communities, near water, they have sufficient pasturage for their cattle without going any great distance from their homes.

They seem as yet to be comparatively free from the proud, the deceitful, and the money-loving spirit, which so strongly marks the Chinaman. It is surprising that they have not been more corrupted by their intercourse with the Chinese, great numbers of whom traverse the country, far and near, for purposes of trade.

Language.

Their language is much better adapted for the rapid diffusion of knowledge than

that of the Chinese. From east to west, a distance of more than forty-five degrees, from Manchuria to Independent Tartary, the same *dialect* is spoken, at least so we believe, from information given us by travelers and others. It is possible it may also be spoken in Independent Tartary, of whose language and habits I should much like some information. It is probable that the dialect of the southern Mongols, living on the borders of Thibet, India and Caboul, may differ from the rest, but we have been told that those who have settled in Russia, called the Buriats, still retain the same language, and primitive mode of life.

Their written language is, we are told, very easy. Instead of being burdened with so vast a number of symbols as to require a life-time of hard study to acquire it, like the Chinese, they have an alphabet with which they write the spoken language.

A Hopeful Field for Missions.

Living in small communities, far removed from the contaminating vices of a city life, engaged in employments that give much time for quiet meditation, and surrounded by the beauties of nature, they have much, I think, to prepare their minds for the reception of the gospel. It might appear to some that the ignorance of the people, as compared with the Chinese, would make them less ready to receive Christian truth. But the experience of missionaries in different parts of the world should lead us to expect a different result. The spread of the gospel amongst the unlettered people of Burmah, of the Sandwich Islands, of Madagascar, &c., has usually been much more rapid than amongst the more cultivated races of India and China. The superstitions of the Mongols are not entrenched behind a massive literature, like those of the Chinese, nor are their hearts lifted up with literary pride.

They are, as might be expected, a much more religious people than the Chinese. Although they themselves live in poor, small huts, enjoying only the bare necessities of life, their temples are more handsome and better kept, and their priests better provided for than those of their richer neighbors, the Chinese. They do not think it too much to go one hundred or two hundred miles to worship at their

temples. What might we not hope from such a people, if brought to a knowledge of the truth and led by the Spirit of God?

No Missionaries.

In all this vast and interesting country of Mongolia there has not been, and is not, one messenger of Christ. Some years ago, two missionaries, belonging to the London Missionary Society, resided for some years in the south-eastern part of Russia, laboring among the Buriats; but at the time of the Crimean war they returned to England. They translated the whole of the Bible. This will be a valuable help for future missionaries, but in its present state we do not like to distribute it, the name of Buddha being used, we are told, for God.

I think the day is not far distant, when the whole of Mongolia will be open to Christian missionaries. Some parts are, already, for there are thirty or forty Russian traders residing in one of the principal cities, and there is nothing to prevent foreigners entering either from the Russian or Chinese frontier.

Who is willing to come to this benighted people? China cannot spare one of the few who are laboring in her densely populated country,—the number is far too few. Pray that God may put it into the hearts of some to obey this call and come amongst this people. Gladly would we go, but we feel it our duty, for the present, to remain at Chang-kia-keu. Since our Lord has prepared the way for us, and has enabled us to overcome all the obstacles and difficulties that stood in the way of our residing here, we may surely hope that he has some souls here whom he will enlighten and make his own.

BIBLIOGRAPHICAL.

SOCIAL LIFE OF THE CHINESE; with some account of their Religious, Governmental, Educational, and Business Customs and Opinions, with special but not exclusive reference to Fuhchan. By Rev. Justus Doolittle, fourteen years a member of the Fuhchan Mission of the American Board; with over one hundred and fifty illustrations. In two volumes, 12mo, New York: Harper and Brothers, Publishers. 1865.

Whoever desires minute and carefully detailed information in regard to the social,

intellectual and religious life of the Chinese, will find it in this book. There is very little of theory or speculation, but facts from which the reader will be able to draw his own inferences. The wonder is, that the writer, in the space of fourteen years, was able to gather up such an amount of information. The fact does great credit to his powers of observation. The work cannot fail to make all readers well acquainted with this remarkable people, and lead to a juster estimate of the difficulties with which the missionary has to contend, and to a more earnest desire on the part of all who love the gospel, to extend its blessings to the four hundred millions of China.

Some notion of the minuteness of detail exhibited in these volumes may be inferred from the fact that forty-eight pages are given to the forms and ceremonials connected with betrothal and marriage; and as many more to those belonging to funeral rites. One sees, from these examples, how the Chinese employ their time. The whole economy of social and religious life is all nicely adjusted, part to part, making up one grand system, thoroughly wrought into the habits and prejudices of the people from infancy.

The work already done in the interest of the gospel is summed up thus: "The present is not devoid of hopeful considerations that a much more rapid progress of the Gospel is near at hand. Twelve important centres of influence are now occupied as mission stations, ranging from Canton on the south to Peking on the north. In connection with all, or very nearly all of them, there are flourishing country stations, more or less numerous, and more or less distant. Nearly three thousand converted Chinese are scattered over an area of eight provinces, shedding their light in the thick darkness around them, to the glory of God. Probably over two hundred of them are regularly engaged in preaching the Gospel to their heathen countrymen, or teaching it in schools to the rising generation. Facilities for acquiring the general language, and several local dialects, are constantly increasing. A growing acquaintance with Western nations is fast humbling the char-

acteristic vanity of the people and of the Government. Christendom has over four-score of her sons in the field, proclaiming the tidings of salvation." p. 437, vol. II.

"In view of the fact that Saturday evening in the United States corresponds to Sabbath morning in China, let American Christians remember to pray regularly for the Chinese every Saturday evening—not to the omission of fervent prayer at other times." p. 436, vol. II.

FIVE YEARS IN CHINA; or The Factory Boy made a Missionary. The Life and Observations of Rev. William Aitchison, late Missionary to China. By Rev. Charles P. Bush, A. M., 18mo. Philadelphia: Presbyterian Publication Committee.

This is the record of a beautiful, a devoted Christian life. An accomplished scholar, the second in his class, a successful preacher at home, Mr. Aitchison consecrated his fine talents and rare attainments to the service of Christ in a foreign land. He entered earnestly into his work, had secured a most thorough preparation, and was just entering on a noble sphere of useful labor when he was called to his reward.

His was indeed a life "of strange providences." Mr. Bush has done his part well, and one cannot but thank him for this fitting tribute to a noble soul. We cannot do better than give the closing passage of this interesting volume, as condensing into a few words a sketch of the character of Mr. Aitchison.

"The prime elements of his power and usefulness are so clearly manifest in all the record of his daily life, that further attempts to elucidate them would seem superfluous. His sweet simplicity, his genuine good sense, his native politeness, his true benevolence, and above all, his devoted, constant piety—these, with God's blessing, lifted him from his humble sphere in the Norwich cotton mill, and set him among men of influence and renown; these made him the true friend, the prudent counsellor, the judicious and indefatigable worker, useful and beloved in every position which he was called to fill. Born in Scotland, educated in America, laboring and dying in China, he belonged to no one land alone, but to all the world, to God, and to heaven."

MONTHLY SUMMARY.

MISSIONS OF THE BOARD.

Western Turkey.—The arrival of Mr. and Mrs. Bryant, new laborers, at Sivas, should have been announced before. Mr. Bryant wrote December 25: "A Merry Christmas to you from the land of the morning. At eight o'clock at night, on the eighteenth of November, we halted on the top of the Sivas mountains, in the midst of the darkness and hidden by the falling snow. The path was covered, the guide off the road. While he ran around in search of it, we waited, to remember a hundred stories of misled travelers, and bodies found frozen in the morning. But before we could be very much troubled by such visions, the way was found, the guide was back, and groping to keep it, he led us forward, till the lanterns of the Sivas brethren were, in the Turkish phrase, 'pleasant to our eyes.' We are very happy here. The work all spreads before us,

with its wants, long before we are able to throw ourselves into the midst of it."

Mrs. Bryant writes to friends: "We are longing, hoping and praying for a revival here. Hundreds in this city, I think, are intellectually convinced of the truth; but interest, worldly gain, and the difficulty of breaking away from their customs, are great barriers." Again she says: "One thing about our work here is very encouraging. The congregation has nearly doubled within a few weeks. We are impatient of our stammering tongues, and longing to be able to labor with these people."

Mr. Smith, of Marsovan, in a letter of Jan. 5, (p. 140,) speaks of the work there, at the station and some of the out-stations, as more than usually encouraging, with large and attentive Sabbath congregations, flourishing Sabbath schools, common schools, and women's meetings; but he

dwells upon the overwhelming amount of work thrown upon Mr. Leonard, (who greatly needs relief,) and himself, since the death of Mr. Dodd, and asks: "Are the young men in the colleges and seminaries at home waiting for a call? Strange if they can see no call in such open doors, such demands for labor!"

Syria.—A letter from Mr. H. H. Jessup mentions the arrival of Dr. Bliss and family, from London, on the 2d of March. The rebellion in northern Lebanon still continued. The Maronites were making it a holy war, the priests promising paradise without purgatory to all who would fight against the Government. But Daoud Pasha, the Governor, was sustained by all the European consuls. "Even the French, the traditional protectors of the Maronites, have now turned against them." A cordon of troops would probably be drawn around the "holy mountain,"—which has long defied the Government and completely shut out the Word of God, and in which is the convent where Asaad Est Shidiak was martyred for his love of Christ,—and the rebels starved out. "Jesuits will no doubt write to Europe that this is a new persecution of the Christian sects, but this is utterly false."

In an earlier letter, (page 142,) Mr. Jessup writes strongly of his satisfaction and happiness in that work to which he has given his life in Syria, and in which, for ten years already, he has indeed experienced many trials, but "far greater joys." He presents a cheering view of progress during these ten years, though the field has been "proverbially hard;" and, like several other writers in this number of the Herald, turns to those at home who may engage in the same good work, and says, "Would that the young men in our seminaries knew what a blessed work this is! The Lord calls for laborers, and he pays his laborers well,—even an hundred fold more, in this present life."

A letter from Dr. Post, (page 141,) shows that the poor Protestants at Safeta are still called to suffer severely, but, to all appearance, continue to stand firm.

This mission has met a severe loss in the death of one of its members, Rev. J. E. Ford. He was on a visit to the United

States, on account of the ill health of Mrs. Ford, and died at Geneseo, Ill., after a few days of sickness, on the 3d of April.

Gaboon.—Mr. Bushnell wrote, September 25, that the examination of the schools, at the close of the quarter, was very satisfactory. The girls' school had averaged something over twenty scholars for the quarter, and the boys' school about the same number. One of the day scholars in the latter had been admitted to the church. "The congregations at the station continue to be good."

Mahrattas.—Mr. Hazen writes from Ahmednuggur, that his eldest daughter and one native woman were received to the church on the first Sabbath in January. The week of prayer was observed with much interest; a number of young men and girls in the schools were desiring to be received to the church, and there were "several other candidates." "Our meetings," he says, "are well attended and solemn. We are hopeful." Writing again, February 26, he states: "I baptized three adults yesterday, and admitted to the church, in addition, three who had been baptized in infancy. The same day Bro. Wood baptized two young men at a village ten miles north, who had been examined and accepted by the church here. Thus eight persons are added to the number of our church members, in the first church."

Letters from Mr. Bruce, of Khokar, (page 144,) give an interesting account of the building of a chapel under difficulties, at an out-station, mention interest excited in his village work by the use of the magic lantern, and refer to unpleasant trials growing out of "the water question."

Madura Mission.—Mr. Chester, (page 145,) reports, in the Dindigul station field, a gain during the year 1865, of three congregations, 3 schools, 85 members of congregations, and 18 members of the church. At the dispensary, he had prescribed for 4,596 patients, "1,252 more than last year," and his medical practice gains him "free access to every house in Dindigul." His schools give him increased satisfaction, and a promising young Brahmin pupil had applied for baptism. Of the native helpers he speaks well. He has never seen them more happy or more engaged in their

work; but he cries out, still, for more help from America, asking "what can I alone do in the one thousand villages of my station district?"

Canton.—Four of the girls in Mrs. Bonney's school were baptized and admitted to the church, in January. In the absence of Mr. Vrooman, Rev. J. C. Nevin, of the United Presbyterian mission, administered the ordinances of baptism and the Lord's supper. Mrs. Bonney reports forty-three pupils in the school.

Fuhchau.—The report of the Fuhchau mission for 1865, mentions the addition of six members to the churches on profession of their faith. Mr. Peet wrote, November 24, that there was still encouragement at the Langpuo out-station, where a new inquirer has closed his shop on the Sabbath, and "seems very earnest and decided in his determination to worship the true God."

North China.—Mr. Chapin, (page 139,) notices quite an increase of women brought under missionary influence, one baptism and one excommunication from the church; dwells upon the importance of increasing the missionary force in China; and appeals strongly to young men at home, to consider whether they are not called to preach Christ among the heathen.

Sandwich Islands.—Mr. Coan, of Hilo, writes that the annual convention of teachers and church officers, for the districts of Hilo and Puna, held in December, was spirited and harmonious, and the reports of delegates were interesting. "Our benevolent and financial statistics," he says, "read thus. Contributions at monthly concert, \$1,650; for church erection, \$2,250; for native preachers, \$390; total, \$4,290."

Micronesia.—Mr. Emerson's report of his visit to the Micronesia mission, (page 133,) and the letter from Mr. Snow, (page 135,) will be found richly worthy of perusal. The statements in both these communications respecting the people at Strong's Island and the progress of true religion there,—while they have been left with neither missionary nor native helper to instruct them,—have been seldom surpassed in interest, when the circumstances are considered, even in the history of mis-

sions among the Pacific Islands. Among such a people, thus left to themselves, Mr. Emerson says: "I saw more of the modest, humble, industrious, thoughtful, inquiring, self-reliant, and Christ-like spirit than I had seen anywhere else in Micronesia." "That this people have simple, child-like confidence in God, is so apparent that no one can mistake it."

And when Mr. Snow can write: "They speak of about forty who have turned to God since my former visit. Six of these have died, and they hope, died in the faith. I counted ninety-three males and sixty females at church this morning, and it would have done your heart good to see the cleanness and comeliness of their attire."—When he can say of the congregation, on his first Sabbath there: "The richest part was the intensely interested look of the audience. Hungry for the Word of life, they devoured every syllable—seemed to swallow every word;"—it is not strange that he should add: "It was difficult, at times, to keep my heart and emotions in their place, when I looked upon the congregation and saw what God had wrought for this poor, filthy people. Formerly stupid as death, indifferent as the grave, they are now intensely interested in the word and the work of life." Mr. Snow received to the church not less than twenty-eight individuals during this visit to the island.

Senecas.—Mr. Curtis, of the Lower Cataugus station, writes that on the first Sabbath in April, they had "a precious day," admitting nine persons to the church, on profession of their faith; "all children of the church, baptized in their infancy." Mr. D. W. Pierce, native assistant, has been licensed to preach the gospel, and Mr. Curtis says, "The mission has never before looked so promising to me as at present. The Lord is with us of a truth."

OTHER MISSIONS.

Receipts of the Presbyterian Board.—The Record gives the receipts of the Presbyterian Board from May 1, to March 1, for the last three years, as follows:

Year.	From Churches.	From Legation.	From Mission's.	Total.
1865-6	\$87,809	\$13,782	\$31,231	\$132,182
1864-5	120,131	32,131	32,691	284,954
1863-4	71,738	19,367	33,967	125,213

West Africa.—The *Missionary Advocate*, of the Methodist Episcopal Board, says respecting the mission in Liberia: "The brethren are everywhere prosecuting their work with commendable zeal, and with good success in several places. At Careyburg, an interior station among the natives, there prevailed quite an awakening among the people, and some were converted and added to the church. . . . The church at Mount Olive is composed of about forty-five native members, and has been gathered about two years. These native Christians are said to maintain their Christian profession well, and their influence on the surrounding savages is very obvious. . . . Upon the whole, we judge our Liberia Mission is operating more efficiently among the natives than ever heretofore. The Board has done everything required of them to give these missions to the natives success."

The *Record* of the (English) Church Missionary Society states: "The growth of the native church has absorbed much of our mission work in Sierra Leone, no less than nine of those spheres of labor which had been missionary stations having become native pastorates." The native church seems to be doing what it can for its own progress and consolidation, and also something to send the gospel to the heathen around. The society in England, however, still finds work to do, in the support of schools, as well as missionaries. "The churches of Pademba Road, Kissy Road, both in Freetown, and Wilberforce, a rural district, are still in charge of the Society, until the native church is able to take them up, and meet the expenses connected with them out of the Pastorate Fund. At each of these churches there is placed a native pastor, under the superintendence of one of the European missionaries, resident at Freetown."

Madagascar.—The *Missionary Magazine*, of the London Missionary Society, for March, states: "Our letters from Madagascar during the past month, though few, have borne gratifying evidence that, as it regards the state and progress of the mission churches, everything affords ample encouragement and cheering prospects to persevering labor." Rev. Mr. Cousins re-

ports, of the church at Amparibe: "Present number of enrolled members, 580; increase from October, 1864, to November, 1865, 162." The average attendance at the day-school at his station is 170. The *Magazine* well remarks: "We should certainly affirm that any English church, even in the most favored locality, was strong and prosperous which consisted of members amounting to 580, of whom no less than 200 had been added for the year preceding." Another missionary writes: "The Great Master has been with us, bestowing his own blessing, so that it has been my joy to witness a gradually increasing church, and to see its members dwelling together in love and increasing in knowledge and zeal. During the past year, 72 members have been admitted into the fellowship of the church at Analakely, making the total number now upon our book, 318." More laborers are called for.

Indians in the United States.—The *Record* publishes resolutions of the Synod of the Pacific, requesting action by the national Indian Department, and by the Presbyterian Board of Missions, in behalf of our wasting Indian population, and presents the following statistics of the population, from the Report of the Commissioner of Indian Affairs.

In Washington, 14,600; Oregon, 10,471; California, 43,810; Arizona, 34,600; Nevada, 8,500; Utah, 18,400; New Mexico, 24,500; Colorado, 10,100; Dakota, 25,643; Idaho, 9,550; Montana, 10,002; Indian Territory, west of Arkansas, (we quote here by tribes, in some cases; the returns show a great decrease as the result of the late Rebellion, which was a terrible calamity to these tribes: Seminoles, 2,000; Cherokees, 14,000; Creeks, 14,396; Choctaws, 12,500; Chickasaws, 4,500; several other tribes, 5,700. The remnants of tribes in Kansas, Nebraska, Michigan; New York, &c., are estimated at 54,450. Of these, the Omahas are 1,000; Winnebagoes, 1,900; Winnebagoes in Wisconsin, 1,500; Kickapoos, 238; Iowas, 294. The whole number of Indians in all the States and Territories is 307,842. In 1853, it was estimated by the Commissioner of Indian Affairs at 400,000.

EMBARKATIONS.

Rev. IRA F. PETTIBONE, formerly connected with the Western Turkey mission, and re-appointed a missionary of the Board, being again at liberty to engage in the work abroad, sailed from Boston, March 28, in Steamer Africa, for Liverpool, on his way to Constantinople.

Rev. PHILANDER O. POWERS, formerly a missionary of the Board among the Armenians, and now re-appointed, sailed from New York, April 7, in the Steamer City of Baltimore, for Liverpool, on the way to his former station at Antioch, Central Turkey. Miss NANCY D. FRANCIS, of Newington, Conn., sailed in the same vessel, designated to Aintab, Central Turkey, to be connected with the boarding school for girls.

Rev. JUSTUS DOOLITTLE, heretofore of the Fuh-chau mission, and Mrs. LOUISA M. DOOLITTLE, of Galesburg, Ill.; and Rev. MARK WILLIAMS, of New London, Ohio, and Mrs. ISABELLA B. WILLIAMS, daughter of Rev. S. R. Riggs, of the Dakota mission, sailed from New York, April 7, in ship Samuel Russell, for Hong-kong, on the way to the North China mission. Mr. Williams was educated at the Miami University and Lane Theological Seminary.

DEATHS.

At Westboro', Mass., April 7, Rev. DAVID GREENE, for many years, formerly, an honored Secretary of the American Board.

At Geneseo, Ill., April 3, Rev. J. E. FORD, of the Syria mission. His son writes: "On Sabbath, the 25th of March, he preached five miles from town, and in returning, on horseback, was thoroughly chilled, which resulted in what the physician said was pleuro pneumonia, accompanied by congestion. He suffered much during the nine days of his illness, and his mind wandered a good deal; still he gave abundant testimony to his entire resignation to the will of God, and his unwavering trust in the free and full salvation of Jesus Christ."

At Canton, China, December 29, 1865, Mrs. HAPPER, wife of Rev. A. P. Happer, D. D., of the Presbyterian Board of Mis-

sions, and daughter of Dr. Ball, of the American Board. A missionary writes respecting her: "She had a most loving and fervent spirit, engaged in the Master's service. . . . There was in her a happy combination of qualities, by nature and by grace, fitting her for the missionary work; and although her health was feeble, she gave herself no rest. She was always intensely active in varied works of love. We shall not soon see her like again."

At Milan, Ohio, April 1, of congestion, after four days' illness, HOWARD W., son Rev. Lemuel and Mrs. Mary E. Bissell, of Ahmednuggur, Mahratta Mission; aged nine years and five months.

DONATIONS.

RECEIVED IN MARCH.

MAINE.

Aroostook Co.	
Burlington, Cong. ch. and so.	14 00
Cumberland co. Aux. So. H. Packard, Tr.	
Falmouth, 2d cong. ch. and so.	20 00
Hancock co.	
Bluehill, S. P. Cain,	4 00
Kennebec co. Conf. of chs.	
Richmond, Cong. ch. and so.	74 00
Oxford co.	
Stowe, Cong. ch. and so.	6 00
Union Conf.	
Sweden, A friend,	5 00
Waldo co.	
Searsport, Cong. ch. and so. m. e.	6 00
York Conf. of chs. Rev. G. W. Cressey, Tr.	
South Berwick, A friend,	1 75
	131 35

NEW HAMPSHIRE.

Grafton co.	
Campton, Cong. ch. and so.	4 90
Hillsboro' co. Aux. So. Geo. Swain, Tr.	
Greenfield, Cong. ch. and so.	27 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. ch. and so.	8 00
Henniker, Relig. charitable so.	
to cons. R. MYRICK an H. M.	100 05—108 05
Rockingham co. Conf. of chs.	
Hampstead, Cong. ch. and so. m. e.	19 00
Hampton, Cong. ch. and so. to cons.	
Rev. J. W. DODGE an H. M.	50 00
Raymond, Mrs. S. P. Blake,	10 00—79 00
Stradford Conf. of chs. E. J. Lane, Tr.	
Centre Conway, Mrs. Clarissa Towle,	3 00
Durham, Cong. ch. and so. to cons.	
N. WOODMAN an H. M.	134 58
less ex.	134 18
Moultonboro', Mrs. M. Dodge,	2 00
Sanbornton, Cong. ch. and so.	
30.94, m. e. 15.86;	46 80
Sandwich, South cong. ch. and so.	
25; North cong. ch. and so. 6;	32 00
Wolftoro, Cong. ch. and so.	6 00—221 50
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Claremont, D. M. Ide,	10 00
	453 45
Chatham, Cong. ch. and so.	6 00
	459 45

Legacies.—Dunbarton, Mary Emerson, by D. H. Parker, Ex'r,

175 00

634 45

VERMONT.

Caledonia co. Conf. of chs.	
St. Johnsbury, South cong. ch. and so.	40 08
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, 1st calv. cong. ch. and so.	251 05
coll. 222,10, m. c. 28,95;	
Franklin co. Aux. So. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	13 00
Orange co. Aux. So.	
West Randolph, Rev. C. C. Torrey,	5 00
Windham co. Aux. So. C. F. Thompson, Tr.	
Westminster West, Friends of morals	
and missions, 62; Female miss. so. 46,	
to cons. ISA GOODHUE an H. M.	108 00
Windsor co. Aux. So. Rev. C. B. Drake	
and J. Steele, Trs.	
White River Village, Cong. ch. and so.	
m. c.	25 00
	442 13

MASSACHUSETTS.

Barnstable co. Aux. so.	
Chatham, Cong. ch. and so.	18 00
Fredericton, Cong. ch. and so.	15 50—33 50
Berkshire co. Aux. So. James Sedgwick, Tr.	
Curtisville, Cong. ch. and so.	9 00
New Marlboro, 1st cong. ch. and	
so. m. c.	9 10
Pittsfield, Maplewood institute,	
m. c.	100 00
Sheffield, Cong. ch. and so. m. c.	4 25
West Stockbridge, Benjamin Cone,	
a gift in the name of his deceased	
wife,	7,000 00
Williamstown, Williams College,	
m. c.	18 00-7,140 35
Boston, of wh. from a lady, 5;	2,462 43
Brookfield Assn. W. Hyde, Tr.	
Ware, Rev. T. A. Lewis, deceased,	25 00
Essex county.	
Andover, West cong. ch. and so.	
coll. 145,65, m. c. 15,31;	160 86
Danvers, 1st cong. ch. and so. to	
cons. J. C. BRAMAN and Mrs.	
E. P. KETTELLE, H. M.	245 00
Lawrence, A friend,	25 00
Marblehead, 1st cong. ch. and so.	67 00—197 86
Essex co. North Aux. So. William Thurston, Tr.	
Amesbury and Salisbury Mills Vil-	
lage, Cong. ch. and so.	39 00
Newbury, 1st cong. ch. and so.	14 25
West Newbury, 2d cong. ch. and	
so. m. c. 21, less c't, 50c.;	90 50—64 75
Essex co. South Aux. So. C. M. Richardson, Tr.	
Boxborough, 2d cong. ch. and so. m. c.	33 00
Franklin co. Aux. So. L. Merriam, Tr.	
Buckland, Cong. ch. and so.	21 05
Conway, Cong. ch. and so. gent.	
asso. 85,78, la. do. 69,58;	155 35
Gill, Cong. ch. and so.	5 74
Greenfield, 2d cong. ch. and so.	
99,28, m. c. 15; Mrs. Sarah F.	
Blodget, 10;	194 28
Montague, 1st cong. ch. and so.	
37,95, m. c. 47,43, with other	
dona. to cons. E. DEMOND an	
H. M.	85 38
Shelburne, Cong. ch. and so. gent.	
asso. 19,55, la. do. 18,35;	37 90
Wendell, Cong. ch. and so.	8 00
	437 71
Less for printing reports, 27 87—409 81	
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Monson, A. W. Porter,	300 00
Hampshire co. Aux. So. E. Bridgman, Tr.	
An old friend,	500 00
Cummington, Village cong. ch. and	
so.	17 70
Hadley, Russell benef. so. m. c.	59 68
Haydenville, Cong. ch. and so. with	
prev. dona. to cons. JAMES KEAN	
an H. M.	35 26
Northampton, 1st cong. ch. and so.	
m. c. 260,83; Edwards cong. ch.	
and so. 160,41;	421 24
Southampton, Delano Bartlett,	10 00
Williamsburg, 1st cong. ch. and so.	35 97-1,079 85

Middlesex county.

Cambridgeport, Stearns chapel,	
m. c.	4 41
Dracont, 1st cong. ch. and so. m. c.	3 00
East Cambridge, Ev. cong. ch. and	
so. m. c.	10 04
Frammingham, Hollis ev. cong. ch.	
and so. (in part.)	340 00
Malden, 1st trin. cong. ch. and so.	
85,80; A friend, 1;	86 89
Marlboro, Union ch. and so. to cons.	
WILLIAM STETSON an H. M.	150 00
Medford, 1st trin. cong. ch. and	
so.	189 10
Somerville, 1st orth. cong. ch. and	
so.	333 00
Sudbury, Cong. ch. and so. coll.	
106,50, m. c. 49,51, less c't,	
50c.;	145 51
Waltham, Trin. cong. ch. and so.	
coll. 163,13, m. c. 11,87, to cons.	
ISAAC WARREN an H. M.	175 00
Wayland, Sarah Tuttle, for Mah-	
ratta mission.	25 00-1,462 86
Norfolk county.	
Roxbury, Vine st. cong. ch. and so.	
m. c. 33; Elliot cong. ch. and so.	
m. c. 18,36;	51 26
Sharon, Cong. ch. and so. m. c.	18 45
West Roxbury, South ev. cong. ch.	
and so. m. c.	43 95
Wrentham, 1st cong. ch. and so.	
m. c.	5 25—118 91
Old Colony Aux. So.	
Fairhaven, Ephraim Pope,	5 00
Palatine Miss. Asso. E. Alden, Tr.	
South Braintree, Cong. ch. and so. m. c.	6 51
Plymouth co. Aux. so.	
Marshfield, 1st cong. ch. and so.	35 50
Taunton and vic. Aux. so.	
Rehoboth, Cong. ch. and so.	20 00
Worcester co. Central Asso. E. H. Sanford, Tr.	
Douglas, 1st cong. ch. and so.	11 00
Webster, 1st cong. ch. and so.	172 60—183 00
Worcester co. So. Aux. So. W. C. Capron, Tr.	
Milford, 1st cong. ch. and so. 75,	
less ex. 25c.;	69 75
A. G. Underwood,	
15;	184 25
Sutton, Cong. ch. and so.	
Upton, 1st cong. ch. and so. m. c.	5 00—229 00
	14,104 36

Chelsea, Winnicimmet cong. ch. and so.	
m. c. 25,05; Broadway cong. ch. and so.	
m. c. 5,86;	30 91
	14,135 27

Legacies.—Auburn, Fanny Harring-	
ton, by A. Knowlton, Ex'r,	212 63
Rowe, Solomon Reed, (legacy and	
int.) by S. H. Reed, Ex'r,	425 00
Rutland, Hannah Smith, by J. T.	
Good, Ex'r, 1,309,71, less ex.	
6;	1,303 74
Shelburne Falls, Ira Arms,	150 00-2,121 37
	16,256 64

RHODE ISLAND.

Little Compton, United cong. ch. and	
so. m. c. 24,11; male and female	
miss. so. 35,23;	89 34
Providence, Beneficent cong. ch. and	
so. 418,46; A friend, 6;	424 45—513 80

CONNECTICUT.

Fairfield co. East, Aux. So.	
Brookfield, Cong. ch. and so.	21 25
Stratford, G. Loomis,	5 00—26 25
Hartford co. Aux. So. E. W. Parsons, Agent.	
Avon, Cong. ch. and so. m. c.	10 15
Bristol, Cong. ch. and so. gent.	
asso.	28 50
Broad Brook, Cong. ch. and so.	47 50
Enfield, 1st cong. ch. and so.	140 00
Hartford, Centre cong. ch. and so.	
m. c. 26,85, less c't, 75c.;	
Asylum Hill cong. ch. and so. 30,93;	
A friend, by J. B. Hooper, 75;	
J. B. 1;	143 03

South Wind-or, A friend,	25 00
Thompsonville, James Ely,	5 00—409 18
Hartford co. South Conso. H. S. Ward, Tr.	
Middletown, 1st cong. ch. and so.	
gent. and la. asso. (in part) 168,01,	
m. c. 30,39;	188 40
New Britain, Centre cong. ch. and	
so. 295,71, less ex. 50c.	295 21—393 61
Litchfield co. Aux. So. G. G. Woodruff, Tr.	
Harwinton, Cong. ch. and so. with	
prev. dona. to cons. Rev. C. H.	
BISSELL an H. M.	50
Sharon, 1st cong. ch. and so.	157 54
Winchester Centre, A friend,	10 00—153 04
Middlesex Asso. John Marvin, Tr.	
Killingworth, Cong. ch. and so.	
m. c.	10 90
Lyme, 1st cong. ch. and so.	19 10—30 00
New Haven City, Aux. So. F. T. Jarman, Agent.	
Centre cong. ch. and so. 70,60; 3d cong.	
ch. and so. m. c. 47,35; Davenport	
cong. ch. and so. m. c. 19,93; Ladies'	
Durand so. 10; United m. c. 8,33;	117 23
New Haven co. East, F. T. Jarman, Agent.	
Guilford, 1st cong. ch. and so.	165 16
Northford, Gent. asso. 29,55; la.	
do. 25,50;	25 05
North Haven, Cong. ch. and so.	75 00—235 21
New Haven co. West Conso. E. B. Bowditch, Tr.	
West Haven, Cong. ch. and so.	134 79
New London and vic. and Norwich and vic.	
C. Butler and L. A. Hyde, Trs.	
Stonington, 2d cong. ch. and so. m. c.	10 00
Windham co. Aux. So. Rev. S. G. Willard, Tr.	
Hampton, Cong. ch. and so.	60 75
Westminster, Rev. H. Dyer,	10 00
Willimantic, Cong. ch. and so.	
m. c. 26,17, less c'tl, 50c;	25 67—96 42
	1,645 73

<i>Legacies.</i> —Windsor, Archibald Mc-	
Call,	2,537 77
Less tax on legacy of Mrs. L. H.	
Fitch, Willimantic, received	
in December, 1865,	6 00—2,551 77
	4,197 50

NEW YORK.

Auburn and vic. Aux. So. I. F. Terrill, Agent.	
Fulton, Hannah T. Griswold,	15 00
Genoa, 1st pres. ch. 72,16, m. c.	
9,34;	81 49
The Square, T. H. Phelps,	10 00
Union springs, Pres. ch.	35 60—141 40
Buffalo and vic. H. Stillman, Agent.	
Buffalo, 1st pres. ch. to cons. Mrs. C.	
EATON, Mrs. L. AUSTIN, Mrs. J. R.	
KINGSLEY, Mrs. L. H. NORTON, Mrs.	
C. O. SAWYER, Mrs. T. BUTLER, and	
Mrs. S. C. MULLIGAN, H. M. 700, less	
exc. 5,50;	696 50

New York and Brooklyn Aux. So., Agency	
of the Board. Bible House.	
Of wh. from Madison sq. pres. ch. (of	
wh. from James Stokes to cons. AN-	
DREW JOHNSON, Washington, D. C.,	
J. S. SLADE, E. H. STOKES, HENRY	
STOKES, New York, and SARAH COL-	
GATE, Brooklyn, N. Y., H. M., 1,000;	
F. Marquand to cons. M. L. HUTCHIN-	
SON, C. TRASK, and F. M. TRASK,	
Irrington, N. Y., A. MARQUAND, and	
J. F. MARQUAND, New York, H. M.,	
550; F. A. LANE, 500; J. A. Living-	
ston, 300; John Ten Brook, 100; Mr.	
and Mrs. F. H. Slade, 100; T. Ket-	
cham, 160; D. W. James, 100; Mrs.	
M. L. Howland, 100; T. B. Shelton,	
100; C. H. Isham, 100; C. E. Beebe,	
100; T. B. Gunning, 75; W. C. Mar-	
tin, 50; Mrs. G. S. Robbins, 50; J.	
Van Arsdale, 50; T. Roosevelt, 50;	
C. H. Ludington to cons. Rev. S. H.	
LANE, Carmel, N. Y., an H. M. 50;	
E. V. Haughwast, 50; Mrs. W. S.	
Gurney, 40; F. F. Marbury, 25; S. N.	
Smith, 25; M. Hartley, 25; B. D. La-	

throp, 25; B. S. Walcott, 25; 3,615;	
Church of the Pilgrims, (Brooklyn),	
S. B. Chittenden, 1,500; Fourteenth st.	
pres. ch. (of wh. from Frederick Mead	
to cons. A. S. Mead, and H. B. Mead,	
H. M. 200;) 1,700; West pres. ch. coll.	
in part, 3,088, m. c. 26,45; Brick	
pres. ch. (of wh. from F. W. Downer	
100; Miss Mills, for Zulu mission, 31)	
130; Seventh pres. ch. m. c. 71,90;	
Chapin miss. asso. for Mrs. L. D. Cha-	
pin's sewing sch. Tientsin, China, 50;	
Mercer st. pres. ch. m. c. 57,50; Union	
theo. sem. 13,38;	7,416 57
Oneida co. Aux. So. J. E. Warner, Tr.	
Holland Patent, Pres. ch.	62 43
Utica, John Griffiths,	5 00—67 43
	8,321 99

Amsterdam, Rev. A. L. Chapin and	
wife, for North China,	20 00
Andover, Pres. ch.	7 00
Beekmantown, Pres. ch.	19 00
Brasher Falls, Pres. ch.	2 00
Bridgehampton, Pres. ch.	33 80
Buffalo, R. W. Bancroft,	25 00
Champlain, P. Moore,	100 00
Columbus, Mrs. O. Palmer,	5 00
Corning, William H. Samson,	10 00
Danville, Pres. ch.	106 31
Elmira, 1st pres. ch. (of wh. from	
Mrs. G. C. Curtis with prev. dona.	
to cons. Mrs. A. CURTIS, Hazel	
Green, Wis., an H. M. 50;) to	
cons. Mrs. H. PRATT, Mrs. S.	
PRATT, T. S. PRATT, and G. W.	
WATERS, H. M.	450 30
Essex, Pres. ch. m. c.	17 81
Hoosick Falls, A friend,	20 00
Kingsboro, D. B. Judson,	50 00
Lewiston, Pres. ch.	10 00
Litchfield, Cong. ch. and so.	9 60
Madison, Mrs. O. Lewis, 1; Mrs. R.	
Beach, 1; for the Mountain Nesto-	
rians,	2 00
Nassau, Pres. ch.	4 00
Palmyra, Western pres. ch. 231,55,	
less exc. 58c.;	220 97
Parishville, Cong. ch. and so. m. c.	15 00
Penfield, Pres. ch.	14 73
Washingtonville, 1st pres. ch. and	
so.	29 00
West Greece, Cong. ch. and so.	13 00
Wolton, 1st cong. ch. and so. (in	
part)	50 00—1,233 95

<i>Legacies.</i> —Chaumont, Sally McPherson,	
by Wm. McPherson, Ex'r,	320 00
Troy, Benjamin and Maria Tal-	
madge, (add'l.) by Mrs. B. T.	
Cushman,	210 67
	450 67
Less refunded on legacy of Rev. D.	
Wilson, Port Byron, entered in	
August, 1865,	80 88—370 79
	9,926 73

NEW JERSEY.

Newark, 2d pres. ch. 198,68; D. A.	
HAYES to cons. himself an H. M.	
100; A member of South Park	
pres. ch. 10; 1st German pres. ch.	
10;	318 68
Orange, 1st pres. ch. m. c.	118 12
Rockaway, Pres. ch. to cons. Rev.	
W. E. HONEYMAN an H. M.	63 60—109 80

PENNSYLVANIA.

By S. Work, Agent.	
Delaware Water Gap, Mountain	
pres. ch. m. c.	4 00
Jeffersonville, Pres. ch.	4 00
Philadelphia, 1st pres. ch. (of wh.	
from F. L. Bodine, 300; Rev. Al-	
bert Barnes, 200; John Spar-	

hawk to cons. JOHN SPARHAWK, Jr. an H. M. 150; James Bayard, 135; Alexander Fullerton, Ambrose White, Wm. L. Hildeburn, 100, each; Geo. S. Harris to cons. Miss R. S. FEW, Dorchester, N. J. an H. M. 100; S. H. Perkins, J. S. Kneedler, J. S. Earle, Mrs. E. Hazard, Mrs. D. Lapsley, 53, each; W. Furres, 30; G. S. Tolland, 25; H. H. Mears, A. R. Perkins, W. G. Crowell, 20, each; L. H. H. Ward, J. C. Jones, 10, each; G. Eckert, S. C. Perkins, G. H. Perkins, T. J. Jones, 5, each; Ladies, 831.75; m. c. 217.59; 2,752.42; Pine st. pres. ch. (of wh. from S. W., and I. C. F., 50, each; B. W., 20; W. L., E. M. B., W. T., O. H. W., and S. L., 10, each; W. C. G. Y., W. McL., I. F., E. W. S., I. W. G., and B. O. Neill, 5, each; W. H. P., 2; E. D., 1; m. c. 71.63; 330.58; 1st pres. ch. (N. L.) Buttenwood st. (of wh. from J. B. Stevenson to cons. T. A. ROYAL an H. M. 100;) 310.54; Green Hill pres. ch. 300; Western pres. ch. 75; J. D. L., 50; Rev. J. Miller, 10; Keenderton pres. ch. 9.51; 3,838 00	
Springfield, Pres. ch.	3 02-3,819 03
Buchanan, Rev. T. Edwards,	1 00
Farmington Hill, B. H. Close,	1 00
Lock Haven, G. B. Perkins,	1 98
North East, Pres. ch. (in part)	12 60
Philadelphia, Central cong. ch. and so. (of wh. from Deacon Smith, 100;) to cons. Rev. E. HAWES, Mrs. S. C. HAWES, and Rev. J. M. CALDWELL, H. M.	287 66-3,73 64

Legacies.—Philadelphia, Mrs. A. E. Woodruff,	4,152 66
	700 00
	4,852 66

MARYLAND.

Frederick City, E. H. Rockwell to cons. Rev. T. L. McLEAN an H. M.	50 00
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DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. 221.74; Rev. E. G. Smith, 15.31;	237 05
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TENNESSEE.

Columbia, Mrs. Sarah B. Mack,	10 00
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OHIO.

By William Scott, Agent.	
Cincinnati, 2d pres. ch. (of wh. from Philip Hinkle to cons. AMELIA MYERS an H. M. 100; S. J. Broadwell, 100;) 673.99; 3d pres. ch. m. c. 16.11;	690 10
Logan, Pres. ch.	25 00
Marietta, Pres. ch. m. c.	18 50
Ripley, Pres. ch.	55 00
Strongsville, Cong. ch. and so.	12 25
Walnut Hills, Laue sem. pres. ch. m. c.	11 48-813 33
By T. P. Handy, Agent.	
Berlin Heights, 1st cong. ch. and so.	6 40
Brecksville, 1st pres. ch.	10 44
Cleveland, Euclid st. pres. ch. 46.88; Ladies' for. miss. so. 30; 1st pres. ch. m. c. 14.41; J. Easworth, 6;	97 29
Hudson, Western Reserve college, 32; Rev. N. Cobb, 5;	37 00
Lyme, 1st Pres. ch.	14 00
Streetsboro, Pres. ch.	13 02-178 15
	591 48

Ashtabula, Henry Fassett,	10 00
Bryan, S. E. Blakeslee,	4 00
Delaware, Rev. John H. Jones to cons. Rev. M. McMILLIN, Delaware, and Rev. D. I. JONES, Olive Green, Ohio, H. M.	100 00
Kinsman, Pres. ch. and so. (of wh. from T. Kinsman, 10; Mrs. S. Kinsman, 10; J. Christy, 10; H. Lillie, 10; m. c. 10;) to cons. SAMUEL T. ELDERD an H. M.	92 60
Oberlin, Mrs. Anna V. S. Fisher,	10 00-216 60
	1,208 08

INDIANA.

Bedford, L. K. B., 5, gold;	6 50
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ILLINOIS.

Aurora, New England cong. ch. and so. (of wh. from a friend to cons. Rev. S. RICHARDSON, of Turkey, an H. M. 50;) 66; 1st cong. ch. and so. to cons. Rev. W. L. BRAY an H. M. 70; P. CARPENTER, with prev. dona. to cons. himself an H. M. 50; Rev. E. Ebbs, 10;	196 00
Belvidere, 1st pres. ch. and so.	14 68
Buda, Cong. ch. and so.	17 50
Centralia, 1st pres. ch. 62.40, less exc. 25c;	62 15
Chesterfield, Cong. ch. and so.	8 25
Chicago, 1st pres. ch. (of wh. from L. Z. LEISER to cons. himself an H. M. 100;) 495.44; Union Park cong. ch. and so. 205; A friend, 500;	1,201 44
Elizabeth, Pres. ch. Mrs. M. A. Jennings,	5 60
Galena, 1st pres. ch. 115; Rev. A. Kent, 25;	140 00
Galva, Cong. ch. and so.	13 00
Griggsville, Cong. ch. and so. m. c.	75 00
Hyde Park, Pres. ch.	15 00
Odell, Dr. B. J. Bettelheim,	5 00
Ottawa, 1st cong. ch. and so. 25.65; Plymouth cong. ch. and so. 17.90;	43 55
Perry, 1st pres. (N. S.) ch. (of wh. from Rev. W. H. Williams, with prev. dona. to cons. Rev. W. W. WILLIAMS, Philadelphia, Pa. an H. M. 25;) 64 25	
Port Byron, Cong. ch. and so.	4 40
Quincy, Mrs. Mary Ballard,	10 00
Rockford, Ladies' for. miss. so.	21 60
Sunbeam, Mrs. M. E. Gale,	2 00-9,026 42

MICHIGAN.

Adrian, 1st pres. ch. to cons. Rev. W. H. WEBB an H. M. 50.25, less exc. 25c;	50 00
Almont, Rev. H. R. Williams,	10 00
Ann Arbor, Cong. ch. and so.	10 10
Birmingham, Pres. ch. 17; Mrs. Lydia G. Parker, 5;	22 00
Brooklyn, Pres. ch.	10 00
Detroit, 1st cong. ch. and so. m. c.	24 50
Elk Rapids, Cong. ch. and so.	3 00
Jackson, 1st cong. ch. and so.	154 49
Kalamazoo, P. L. H.,	4 00
Monroe, Pres. ch.	55 00
Portland, Cong. ch. and so.	15 85
Webster, Cong. ch. and so.	25 75
Wing Lake, Pres. ch.	5 63
	390 24
Less expense of circular,	9 53-330 74

MINNESOTA.

Anoka, Cong. ch. and so.	53 00
Minneapolis, Plymouth cong. ch. and so. 38.30; Mrs. D. C. B., a thank offering, 5;	43 20
St. Paul, House of Hope pres. ch. m. c.	11 10-107 30

ICWA.

Clinton, Pres. ch. for 1855,	19 75
Independence, A friend,	1 00
Iowa City, Rev. B. Talbot,	5 00
Lansing, Cong. ch. and so.	4 85
Lansing Ridge, Cong. ch. and so.	6 00
Le Claire, Cong. ch. and so.	2 00
Milton, Cong. ch. and so.	2 50
Muscatine, Ger. ev. cong. ch. and so.	4 00
Osgoe, Rev. W. J. Smith,	1 60
Toledo, Cong. ch. and so.	10 00
Waterloo, Pres. ch.	22 80—73 90

WISCONSIN.

Blake's Prairie, Cong. ch. and so.	
coll. 27, m. c. (in part) 18;	45 00
DeLavan, Cong. ch. and so. (of wh. a	
balance to cons. Mrs. J. E. KING	
an H. M. 50:)	210 00
Fall River, J. Q. Adams and wife,	20 00
Fulton, Cong. ch. and so.	8 50
Hipon, 1st cong. ch. and so.	39 00
Superior, Unknown,	3 40—357 50

MISSOURI.

St. Joseph, Westminster pres. ch.	50 00
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KANSAS.

Wabanssee, Cong. ch. and so.	4 30
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NEBRASKA TERRITORY.

Omaha, Pres. ch.	32 35
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CALIFORNIA.

Mendocino, A friend,	1 25
Oakland, 1st cong. ch. and so. m. c.	
26, 30, gold,	33 14
San Francisco, Rev. J. Rowell,	50 00—81 39

OREGON.

Portland, Mrs. Mary H. Holbrook,	7 00
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WASHINGTON TERRITORY.

Walla Walla, — by Rev. P. B. Cham-	
berlain, being in part of 8, coin, less	
exc. &c.	92 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Honolulu, Sandwich Islands, C. H.	
Wetmore,	37 25
Kharpoet, Turkey, Missionaries, 127;	
Haji Hagop, dying gift, 43; Con-	
tribution, 15; Oasis, 2, 20;	187 20
Madras, Collections at Royapooram,	
8, 33; m. c. at Chintadrepettah,	
2, 26; Capt. Goddard, 8; A friend,	
50c;	20 00
Philippopolis, Turkey, Rev. G. F.	
Clark and wife,	20 00
Sherbrooke, Canada East, Cong. ch.	
and so. 24, 31, prem. less express,	
4, 29;	28 70
	193 24

MISSION SCHOOL ENTERPRISE.

MAINE.—Brownsville, Cong. s. s. 10; Cas-	
taine, Cong. s. s. add'l. 9; Cumberland,	
Cong. s. s. 26, 63; North Vassalboro,	
Cong. s. s. for sch. at Kharpoet, Turkey,	
8, 26; North Yarmouth, Cong. s. s. Mrs.	
Loring's class, 2, 25; Winslow, Cong. s. s.	
3, 74;	57 88
NEW HAMPSHIRE.—Chichester, Cong.	
s. s. 3, 50; East Concord, Cong. s. s. 7, 23;	
Meredith, J. N. Burnham, 13c; Ray-	
mond, Cong. s. s. 2, 30, H. Higley, 5,	
Mrs. H. Higley's class, 5; Sanbornton,	
Cong. s. s. 22, 23;	45 46
VERMONT.—Danville, Cong. s. s. 6;	
Franklin, Cong. s. s. for sch. at Madura,	
17; Wells River, Cong. s. s. for sch. at	
Ahmednagar, 30; Westminster, East,	
Cong. s. s. 3;	56 00

MASSACHUSETTS.—Auburndale, Cong. s. s. 20; Buckland, Cong. s. s. 28, 10; Hamilton, Cong. s. s. 6, 52; Haverhill, North cong. s. s. infant class, 11, 16; Holyoke, 2d cong. s. s. for Madura, 15; Longmeadow, Cong. s. s. 22; Stockbridge, Cong. s. s. 5; Wayland, Cong. s. s. 2, 50;

120 88

RHODE ISLAND.—Providence, the "Willing Workers" of High st. maternal asso. for girls' sch. at Orconiah, 20; Central cong. s. s. H. Z. Pope's class, 4, 00;

21 00

CONNECTICUT.—Branford, Cong. s. s. 14; Broad Brook, Cong. s. s. 7, 72; Canton, Cong. s. s. 17, 20; Hartford, Asylum Hill, Cong. s. s. add'l, 1, 50; Mt. Carmel, Cong. s. s. 15; North Haven, Cong. s. s. 10; North Stonington, Cong. s. s. add'l, 5; Stonington, 2d cong. s. s. 21; Washington, Cong. s. s. 31; West Hartford, Cong. s. s. 24, 31;

152 73

NEW YORK.—Brooklyn, Armstrong juv. miss. so. (of wh. for Mrs. Stanley's sch. Tientsin, 25; Mrs. Bridgman's sch. Peking, 25; Miss Agnew's sch. Ceylon, 25; Mrs. Rendall's sch. Madura, 25; Miss Rice's sch. Orconiah, 25; Mrs. Walker's sch. Gaboon, 25; Bebek sem. 30;) to cons. R. W. RAYMOND, and O. B. COOPER, H. M. 200; Camden, Cong. s. s. 69; Columbus, 1st cong. s. s. 10; Lisle, Cong. s. s. 24, 20; Rochester, 8th ward mission sch. 1, 15;

301 35

NEW JERSEY.—Orange, 1st pres. s. s. for a pupil in Mrs. Vrooman's sch. Canton,

75 00

PENNSYLVANIA.—Philadelphia, 1st pres. ch. (N. L.) Buttonwood st. juv. miss. soc. to cons. Dr. B. K. LUDWIG, and R. S. CLINE, H. M. 200; 1st pres. ch. s. s. 88; La. mis. soc. for ed. of heathen youth, 60;

345 00

OHIO.—Canton, Pres. s. s. 17; Cincinnati, 6th pres. s. s. 3, 95; Croton, pres. s. s. 3; Gallipolis, 1st pres. ch. and s. s. 16, 41; Kinsman, pres. s. s. for sch. at Demirdeah, under care of Rev. J. K. Greene, 30; Nelson, cong. s. s. 7; Walnut Hills, Lane Sem. pres. s. s. (of wh. for support of Abraham Lincoln, a boy in Mrs. Chandler's sch. Madura, 25; for support of "Synthaye," a girl in Mrs. Rendall's sch. Madura, 20;) 40;

117 36

INDIANA.—Indianapolis, 4th pres. s. s. 29, 25; Vevay, pres. s. s. 10;

30 25

ILLINOIS.—Port Byron, Cong. s. s. little Georgie, 1, 70; Tuscola, pres. s. s. 8, 82;

10 50

MICHIGAN.—Tecomseh, Pres. s. s. mis. so. for sup. of a catechist in India, 50; Tekonsha, pres. s. s. and For. mis. asso. for 1865, 8, 73; Wayne, cong. s. s. 4; Ypsilanti, pres. s. s. for sch. of Rev. T. C. Trowbridge, Turkey, 13;

75 73

WISCONSIN.—Boscobel, cong. s. s.

3 50

IOWA.—Oskaloosa station, Cong. s. s.

3 20

MINNESOTA.—Chatfield pres. s. s.

12 50

Donations received in March,

38,008 33

Legacies,

5,918 93

\$43,927 26

\$5 TOTAL from September 1st,

1865, to March 31st, 1866,

\$215,464 66